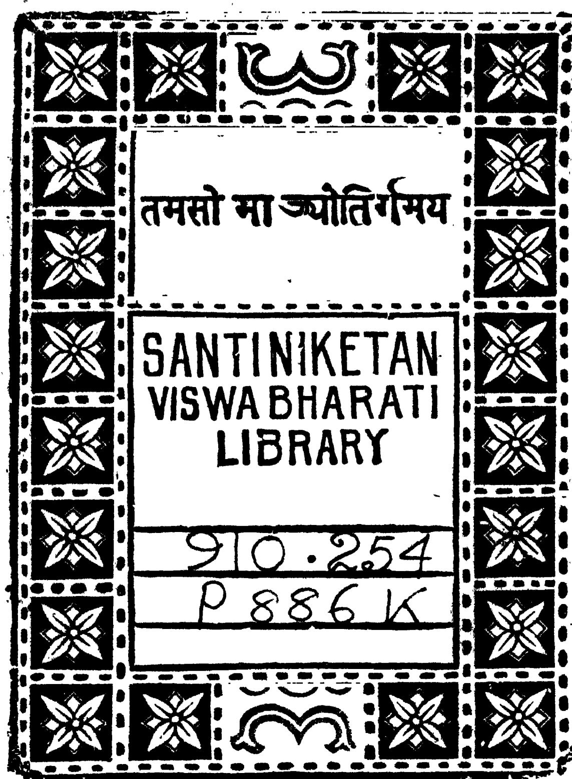
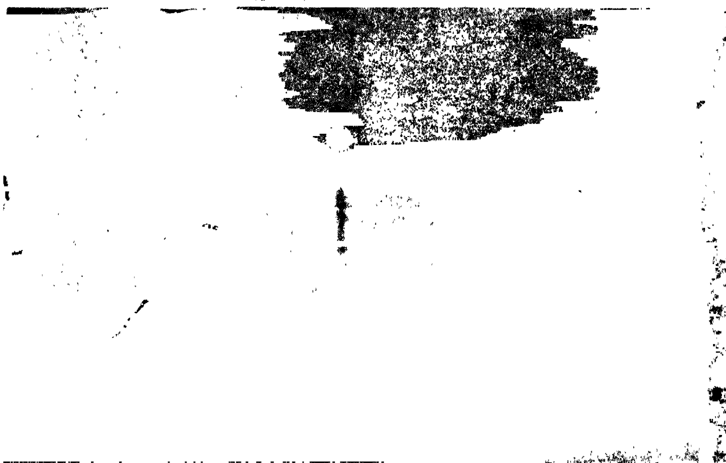

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1 The Holy Mount Kailas. [see page



2. Sunrise on the Holy Manasarovar. [see pag

OM

PILGRIM'S COMPANION

TO THE

Holy Kailas and Manasarovar

Containing elaborate descriptions of 11 Routes to the Holy Kailas and Manasarovar and also to the "Sources of the Four Great Rivers" of this Region as well as the Pindari Glacier with 90 illustrations and 5 maps and notes on important places with all particulars required by pilgrims and tourists.

BY

SWAMI PRANAVANANDA

(OF THE HOLY KAILAS AND MANASAROVAR)

ALLAHABAD

RAI SAHIB RAM DAYAL AGARWALA

PUBLISHER

1938

NOTE

No copy of this book shall be an authorised one without the foreward, preface, contents, and the five maps.

First Edition 2000, copies — **1938.**

Price
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Foreign 2½ sh.

Authentic information received from Shri 108 Jagadguru Shankaracharya of Shri Sringeri Math and Shri Bharat Dharma Mahamandal Benares, reveal that Shri Swami Nityananda, (said to be the Promoter of The Shri Kailas-Manasarovar Kshetras Committee, Almora) was neither initiated into *sanyas* nor made the Jagadguru Shankarachrya of Jyotir Math. It is further learnt from one of the Secretaries of the Shri K. M. K. Committee that Shri Swami Nityananda had left Almora in November 1938, and did not turn up since then, and that the Shri K. M. K. Committee, to which there are references in the book, had ceased functioning.

Printed by K. B. Agarwala at the Shanti Press, Allahabad.

The Author's Master, His Holiness Shri 1108
DR. SWAMI JNANANANDA GIRI MAHARAJ,
M. M. P. S., F. R. S. S., (Prague).

OM

WITH VENERATION AND ADORATION

DEDICATED

TO

'THOSE RISHIS AND SAGES'

who have sanctified the

KAILAS-MANASAROVAR REGION

with their high

SPIRITUAL VIBRATIONS.

OM

FOREWARD

It gives me great pleasure to introduce to the public **SHRI 108 SWAMI PRANAVANANDAJI MAHARAJ**, who is now bringing out this very useful book **Pilgrim's Companion to the Holy Kailas and Manasarovar.** Sreemat Swami Pranavanandaji has extensively travelled in the Himalayas for well-nigh fourteen years in connection with his Spiritual practices. During this period, he has had occasion to study the Geography and Topography of most of the regions therein. He is a believer in observing things for himself, taking enormous pains to visit places, exploring regions, planning and undertaking tours, freely associating himself intimately with every place by living there for some time, and perpetuating the memory thereof by taking photographs. He had been to the various places mentioned herein several times, visited them in different seasons, and under different set of circumstances, studied the Geography of each place, lake, river, spring, peak, etc., with punctilious care and always tried to bring local tradition into a line with modern scientific thought. I need only make

mention here of the masterly way in which he has dealt with **The Sources of the Four Great Rivers of the Holy Kailas and Manasarovar** (the Brahmaputra, Indus, Sutlej, and Karnali), in his papers on the subject, which were read in the Geographical Societies of the Universities of Calcutta and Allahabad and in the Indian Science Congress (1939, 40, and 41) and published in the Journals of the Royal Geographical Society, London and Calcutta,* wherein he exploded the pet theories of Dr. Sven Hedin by formulating and discussing the criteria to be applied in fixing the sources of rivers and scientifically applying them in these cases. I can confidently say that by this very valuable contribution of his he has responded to a question supposed to have been settled as far back as 1908, and carries away the trophy for the discovery of the Sources of the Four Rivers in question, a trophy, which Sven Hedin had so much laboured to win, and for which he advanced great claims, rightly or wrongly. It is a matter for further congratulation that the

*For a fuller account of the subject, one can, with advantage, refer to the Author's work, **Exploration in Tibet**, published by the University of Calcutta (price Rs. 2-8-0).

maps of Kailas and Manasarovar area, drawn by him (from his own intimate knowledge) have been accepted by the Survey of India Office as being the most up-to-date and presumably more reliable than others of their kind.

From the foregoing, the thinking section of the public may very well appreciate how Srimat Swami Pranavanandaji does not take things for granted, because of a certain tradition, oral or written, or even because a previous explorer or visitor, a pilgrim or tourist chose to set the seal of finality, on a question of the deepest interest to scientists or fascination to the spiritually-minded or utility to the lay men. I can confidently say that every detail mentioned in the text is correct in the extreme, and authentic beyond the shadow of a doubt. It is needless to stress the value and importance of a document like the one now offered, containing as it does all information likely to be of use to intending pilgrims and stimulating interest in prospective surveyors and explorers.

It is no small surprise that a Swami who repaired here chiefly for Spiritual practices, besides being inspired by the mystic grandeur of tho Holy places, could still find the leisure and inclination to study the aesthetics, georaphy,

etc., of the same and also render a rather minute account of the whole obviously for the benefit of humanity. I have no doubt that his conclusions will be amply corroborated by the prospective explorers of these areas and erelong universally accepted by the Geographical World; and I wish and hope that Shri Swamiji will continue to enlighten the outside world on the many other Himalayan problems, awaiting solution, and combine scientific pursuits with Spiritual *Sadhana*, as in fact, he had striven to do so far, and which has borne such useful results already.

The *Pilgrim's Companion* judging from the material alone presented herein is the fruit of many years' observation and study, based on his own personal knowledge and not by culling out passages or notes, as is done by some present-day authors. I wish it very many years of useful service. I pray that may the Almighty endow the Revered Swami with long life to enable him to make many more useful contributions of the kind under notice, contributions which would serve to unearth the pristine glory of this very Ancient Land.

Department of Chemistry,
Benares Hindu University.

S. RAJU, M. Sc.



3. The Author.

OM

PREFACE

Practically speaking there is no good guide to the Holy Kailas and Manasarovar detailing the different routes to these places. The few that are available are either not systematically done or are compiled by those who had hardly a first-hand knowledge of these. The author had the good fortune in the year 1928, for the first time, to travel in Western Tibet on a visit to these Holy places. He went from Srinagar (Kashmir) through Ladakh, Demchok, Gartok, Tirthapuri, Gyanima Mandi, round Kailas and Manasarovar, to Taklakot, Khocharnath, Chhakra Mandi, again to Gartok and back to Rishikesh by the Gunla-Niti pass. In 1935 he made a second journey from Mukhuva (Gangotri) through Nilang, by the Jelukhaga pass (Sangchok la), Tuling, Mangnang, Dapa, Dongpu, Sibchilim, Gyanima Mandi, Kailas, Manasarovar, Chhakra Mandi and back to Gangotri by the Damjan-Niti pass. In 1936-37 he travelled from Almora by the Lipu Lekh pass and returned by the same route. During the third visit the author stayed for a full year in the Thugolho Monastery,

on the southern shores of Manasarovar with a view to carry on his Spiritual *Sadhana* ; and in the intervals he had opportunities, of tracing the "Four Great Rivers" of this Region (namely the Brahmaputra, the Indus, the Sutlej, and the Karnali) to their sources, of going over the frozen lake Rakshas Tal from east to west and north to south and landing on the two islands in it.

In 1938, he visited these places from Almora by the Lipu Lekh pass and returned by the same route. He visited these regions again in 1939 and 1940 by the Unta Dhura, Jayanti and Kungri Bingri passes and the Lipu Lekh pass respectively and returned by the latter on both the occassions. In all he had undertaken and accomplished ten *Parikramas* or circumambulations of the Mount Kailas and thirteen of the Lake Manasarovar, of which six rounds were done in winter when the whole surface of the Lake was frozen.

He therefore feels confident that he is in a position to give the exact topography of the different points and the various routes leading to them. It has been his endeavour to furnish all the important details herein, likely to be of use to pilgrims and tourists to those

places. For the convenience of persons who may intend going over to Kailas and Manasarovar from different points, an account of eleven separate routes is appended of which a more detailed account of the easiest of them by the Lipu Lekh pass is furnished.

Ninety illustrations and five Maps are also provided which whould be found to be profoundly useful when the places are actually visited.

The author takes the opportunity of expressing his deep debt of gratitude to his **Revered Master, His Holiness Shri 1108 Dr. SWAMI JNANANANDA GIRI MAHARAJ.** M M.P.S., F.R.S.S., (Prague), who has always been a source of inspiration to him and has acted as the sole guiding spirit in all his spiritual undertakings. He offers his loving thanks to his numerous friends, at whose request he compiled this *Pilgrim's Companion to the Holy Kailas and Manasarovar* within the comparatively short period of a fortnight or so, from his diaries of "*My Kailas and Manasarovar Yatra*" of 1928 and 1935-41, which extend over a thousand pages.

Any information not included in the present work, may kindly be sought in the said diaries of which the author takes great pleasure in

announcing that he will be able to issue at no distant date a complete edition. What is provided herein may therefore be taken to be illustrative and not exhaustive of the sumptuous fare with which he hopes to regale the readers on the publication of it, the arrival of which will considerably be accelerated by the favourable reception accorded to the present volume.

The author has great pleasure in acknowledging the services of his friend Sjt. S. Raju, M. Sc. of Benares Hindu University for going through the Manuscript and seeing it through the press by taking considerable pains to correct the proofs in minute detail.

Thugolho Gompa,
Manasarovar.

SWAMI PRANAVANANDA
(Of the Holy Kailas and Manasarovar)

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MAPS

ERRATA

PAGE	LINE	FOR	READ
9	12	1,63,200	4,63,000 (8,14,000 ?)
11	11	Chhu	Chhu,
17	5	sold	sold for cash
18	13	30,000	40,000
18	14	third	half
20	16	Tibet	Tibet,
27	10	446	443
27	20	606	603
30	18	Cafe-aspirin	Cafiaspirin
32	5	Thermo	Thermos
37	23	Khela,	Khela, Thakur Pratap Singhji, shop-keeper, and
37	23	is	are
48	9	both	bath
51	22	1½	2
51	27	2½	2
52	16	5	4½
57	3	lewer	lower
59	9	guilded	gilded
61	27	seventh	seventeenth
64	3	Jambyang	Jambyang or Manju-shree
64	15	lake...Khochar	boulder
64	21	four	six
65	6	Mahakala	Mahakala, Maitreya Seven Buddhas, and Ten Dikpalakas and Great Mother,

Page	Line	For	Read
65	25	1841 ?)	1841
75	20, 21	away from	north of
89	foot-note 2	American	English
89	„ 3	5	2½
91	„ 6	constructed	carved out of a huge rock
93	1	Zonzibi	Jauljibi
93	foot-note 4	Salagarh	Satgarh
96	15	½	1½
107	4	Phbia	Phobia
112	12	7	9
114	10		17
114	20	13	18
128	20	1¼	2¼
130	15	(viii)	(i)
134		**Tirthapri**	**Tirthapuri**
142	4	village	cave
142	7	„	village
145	foot-note 8	1932 or so.	1929.
146	11	112	162
152	8	1932	1929
170	last line	2½	½
176	25	horse	Elephant
178	19	*Tukhu*	*Tulku*

Title page, dedication, foreward, preface, illustrations, and errata are reprinted in March 1941, according to the agreement made between the Author and the Publisher.

OM

A Guide to

Mount Kailas and Lake Manasarovar

SIGNIFICANCE OF PILGRIM PLACES OR TIRTHAS

When incense is burnt in a particular place and even after it has been exhausted, its gross material scent spreads at that place as well as in its surroundings for a short or a long period according to the quality of that incense, and anybody that goes into that atmosphere will be affected by that scent. So also the atmosphere in those places where Mahatmas, Rishis, Yogis and Sages live and lived and did *Tapas* or spiritual practices, shall be full of subtile spiritual vibrations of that *Tapas*. Just as a magnetic field of the magnetic force is formed around a magnet, so there is formed a field of the spiritual vibrations in those places where the sages have lived and did *Tapas*. Just as every particle of iron that goes into the magnetic field is attracted and affected by it, so also the

mind of every person who goes into the spiritual atmosphere is attracted and affected by it spiritually, knowingly or unknowingly to some extent or other.

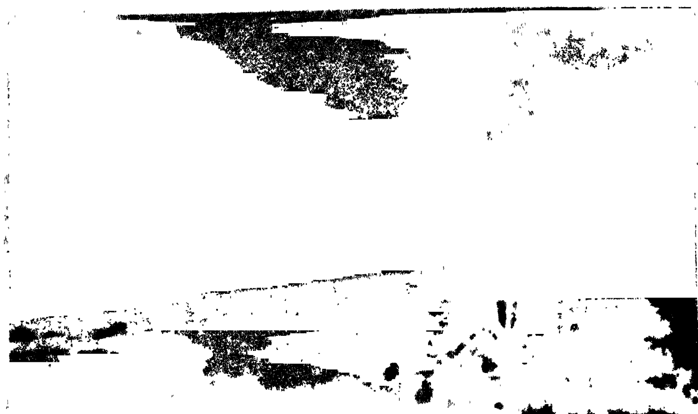
Most of the pilgrim places or *Tirthas* of the Hindus are held sacred for the richness of the marvellous spiritual vibrations which pervade those places. In the book called *Shuddha Tattwa*, the cause of the sanctity or holiness of pilgrim places has been described thus:

प्रभावादद्भुताद्भूमेः सलिलस्यच तेजसः ।
परिग्रहान्मुनीनाञ्च तीर्थानां पुण्यता स्मृता ॥

Tirthas are said to be sanctified or considered holy by the great efficacy of earth, water, and fire and by the fact that Munis or sages have lived there.

It is with the view of elevating and enriching their psychic and spiritual planes by the ennobling vibrations existing in the *Tirtha Sthanas* that Jijnasus, Mumukshus or spiritual aspirants visit those pilgrim places, in spite of the various difficulties, dangers, and inconveniences they have to face in the long journey.*

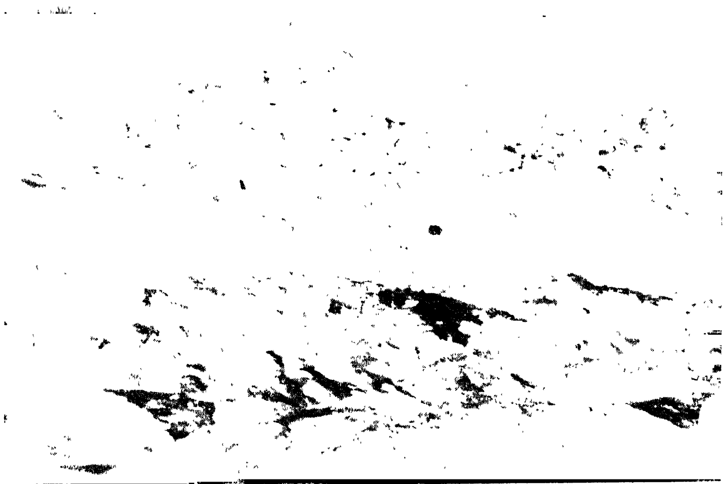
*For a detailed account of the importance of the *Tirthas* or pilgrim places, read the author's pamphlet "Spiritual Vibration".



5. Zonzibi, Confluence of the Kali and Gori. [see page 93



6. Chhiplakot-Kakrolakid lake, with Pancha Chulhi and other snow peaks in the background. [see page 95



7. Chhiplakot-Chhiplakedar lake. [see page 9



8. The foaming and jumping Dhauli Ganga. [see page 96

There are several *Tirthas* in the Himalayas and on the banks of the Holy Ganges, Jumna, Narmada, Sindhu, Godavari, Krishna, Kaveri, Tamraparni etc. and elsewhere in this Bharatavarsha. Such were the invaluable treasures of spiritual aura that have been bequeathed to posterity by the Aryan seers, sages and great teachers of the hoary past. But now-a-days people at large rush with terrific speed to *Tirthas*, pay a flying visit and go back in a day or two, without taking proper and full advantage of the spiritual vibrations existing in those places by staying there calmly and quietly for some time and taking to spiritual practices. There are no doubt some aspirants and Mahatmas who are benefiting themselves consciously by the wonderful effects of the spiritual atmosphere pervading the *Tirthas*, by staying there for some time calmly. It is in view of the benefit derived from the spiritual vibrations that are existing there that there is an injunction in our *shastras*, that pilgrims to the *Tirthas* should stay there for at least three nights.

So far as our knowledge goes, the Kailas and Manasarovar are the holiest of the several *Tirthas* in the Himalayas. In the surroundings of the Holy Kailas and Manasarovar, even

the most wandering mind—to whatever religion he may belong, whether he be a Hindu or a Buddhist, whether he be a Christian or a Mohammadan, whether he be an atheist or an agnostic—becomes concentrated and irresistibly, unknowingly and unconsciously feels the Divine Presence that seems hidden behind the apparent vast universe, as if propelled by some one from behind and a good *sadhaka* may even enter into sublime ecstacies involuntarily. But, just as a man, the mucous membrane of whose nose has become dull, cannot perceive the scent of an article, so it is no wonder if a person devoid of any spiritual tendencies cannot perceive or feel the effect of the spiritual vibrations, existing in a particular place.

THE HIMALAYAS

The Himalayas (snow-abode) are the highest mountains in the world, and extend for 1,500 miles along the whole northern front of India. Running from Kashmir right up to Burma they cover a tract of land from 150 to 200 miles in breadth. There are picturesque descriptions of the Himalayas in Sanskrit literature and numerous books have been written by the Westerners in praise of these snow-clad mountains. They include several ranges of lofty mountains, one behind another : the Great Himalaya Range, Lesser Himalaya Range, Karakoram Range, Kailas Range, Ladakh Range, Zanskar Range, and the Mahabharat Range, Pirpanjal Range, Dhaol Dhar Range, Nagatibba Range, Siwalik Range and so on. Of these, the first seven are the longest with several high kissing peaks like the Mount Everest (Gouri Shankar 29,141 ft.), Kanchanganga (28,146), Makalu (27,790), Gosaithan (26,291), Dhaulagiri (26,795), Gurla Mandhata (25,355), Mount Kailas (22,028), Nanda Devi (25,645), Ganesh peak (Kamet 25,447), Satopanth (23,240), Nanga Parvat (26,660), Godwin Austen (28,250) and a host of others, besides some hundreds of peaks which are above 20,000 feet high. There are some

of the deepest and the most beautiful gorges and valleys (like Gilgit and Brahmaputra gorges and Bhagirathi valley near Bhairavghati), some of the biggest and finest glaciers (like Pindari and Baltaro glaciers) and some of the highest plateaus. It is in these mighty mountain ranges that there is habitation even at a height of 17,000 feet above the sea level. In beautiful scenes and exquisite panoramas, Himalayas excel the best parts of the Alps of Europe and Rockys of America. Kashmir is often described as the paradise of earth. The Himalayas are rich in mineral wealth (coal, borax, iron, lime, gold, etc.), abound in all kinds of wild animals and most beautiful birds, are the abode of the best timber, fruit trees, plants, medicinal herbs and beautiful flower beds, full of health resorts and beauty spots, and they are the very dwellings of saints, sages, seers, yogis, *siddhas* and Mahatmas.

"Sir Francis Younghusband, President of the Royal Geographical Society of London, considered that the Himalayas were responsible for fostering a religious feeling in the people of India, who had discovered a number of places for pilgrimage there. He thought that this effect of the Himalayas on the people of the country

would be still further increased than in the past, when efforts would be made both in India and England to lead expeditions to the Himalayas to discover the best panoramas of the mountains." Younghusband further says, "Efforts should be made both in India and England to lead expeditions to the Himalayas, to find out the best view-points of the mountains and make them known to the outside world. When these best spots would be discovered, they would be turned into and preserved as places of pilgrimage."

POSITION OF KAILAS & MANASAROVAR

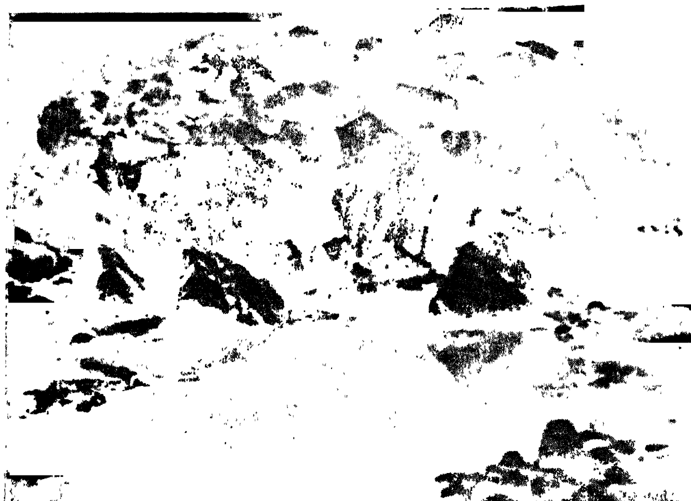
The two great *Tirthas* of Kailas and Manasarovar are situated in the Kailas Range, in the Western Tibet called Ngari in Tibetan. Besides these two *Tirthas* there are three other places connected with the Hindu Mythology or *Puranas*: Tirthapuri, where the demon Bhasmasura was said to have been burnt to ashes, Rakshas Tal, where Ravana of Lanka fame did penance for Lord Shiva, and the Mandhata Mountains, where Maharaja Mandhata did penance. Though not directly connected with these two great *Tirthas*, there are the sources of the Four Great Rivers, the Sutlej, the Indus,

the Brahmaputra, and the Karnali, situated at distances ranging from 30 to 60 miles from the Kailas and Manasarovar.



9. Bhotia Girls of Garbyang.

[see page 55



10. Kalapani, the Spring Source of the Kali. [see page 105



11. Bhotia traders crossing the Lipu Lekh Pass.

[see page 107

TIBET

General :—The Sanskrit equivalent for Tibet is *Trivishthapa.* Since prehistoric times Tibet on the north, Burma on the east and Kandhar on the west have been closely connected with Aryavarta (India), both religiously, spiritually and culturally. Tibet is the loftiest tableland in the world, ranging from 12,000 to 16,000 ft. above the sea level, with mountains covered with eternal snow and habitation even at a height of 17,000 ft. above the sea level. It has an area of 1,63,200 square miles with a population of about 30,00,000, nearly one-third of whom are monks and nuns. The population is concentrated in the Tsangpo or Brahmaputra valley.

Relief :—The major part of Tibet is a tableland, bleak, mountainous, and barren, excepting a few valleys here and there.

Lakes and Rivers :—There are several big lakes both salt, like the Tengri Nor, and Lob Nor, and fresh, like the Manasarovar and Rakshas Tal. Four of the great rivers of India, the Sutlej, the Indus, the Brahmaputra and the Karnali take their rise here, besides several other snow-fed rivers and big streams.

Animals, tame and wild :—Yak, horse, a

variety of snow-leopard, wolf, ibex, goat, hare, and a variety of big rat are the chief wild animals in Tibet. Yaks live in herds at heights above 17,000 ft. as at the source of the Brahmputra. Tibetans hunt them for meat. Wild horses roam in large herds on the tablelands, where pasture is in abundance. But they are neither tamed nor hunted. The chief tame animals are yak, *jhabbu,* (cross breed of Indian cow and Tibetan yak), horse, mule, sheep and goat. As the Bhotia saying goes, sheep and goat are the chief crop in Tibet.

Climate :—On the whole the climate is very cold, dry, and windy. Rains are very few but when it rains it rains in torrents. In summer all streams and rivers flow very rapidly and sometimes become unfordable in the evenings, due to the melting snows. The sun is pretty hot in summer but it becomes very cold so soon as the sky becomes cloudy.

Vegetation :—Excepting in the Purang Taklakot valley and in a few other villages here and there, practically the whole of Western Tibet can be said to be a barren tract. But there is good cultivation in the Tsangpo (Brahmaputra) valley and in other valleys of the Eastern Tibet, where wheat, barley,

peas and potatoes are grown. Apricot and some other fruits and vegetables like turnips etc., are also grown there. There are extensive pasture-lands both on the highlands and in various valleys. Barley and peas are grown in sufficient quantities in the Purang valley. *Bichhubuti* and *Bathuva* are the only leafy vegetables that could be had in Western Tibet in summer. A plant (the Tibetan onion) called *jinbu* wildly grows in abundance at Tirthapuri, near the hot springs of Tag Chhu at Tuling, Dapa, Nabra and at several other places in Western Tibet. Khampas (Tibetans domiciled in India) carry several mule-loads of dried *jinbu* to India, where it is sold for seasoning purposes. Wild *jeera* grows near Kardung. Practically speaking there are no big trees in Tibet, which could yield timber. A variety of willow is specially grown in Purang valley, though poplars also grow at various places in Eastern Tibet. A variety of juniper shrub called *Dama* in Tibetan, grows in many regions, which is used as fuel even when green. There are several varieties of flowers in the upper parts of the valleys.

Fuel :—Practically speaking there are no big trees in Western Tibet which can be used for

fuel, though a few trees are specially grown in warmer places like Taklakot, Dapa, Tuling etc. The dung of yak, goat and sheep and the thorny *dama* shrub are the only sources of fuel, which are used in large quantities.

Minerals:—Tibet is rich in extensive gold deposits, borax fields, salt lakes, soda plains and thermal springs. Large quantities of *shilajit* are found in Eastern Tibet.

Occupation:—The main occupation of the people is cattle-breeding, especially *Yaks* (bulls), *Demas* (cows), and thousands of sheep and goats and trade in wool, sheep, salt, and borax.

People and customs:—People (both men and women) in general are strong, sturdy and hard-working and are dirty and primitive in habits and customs, though Lamas and officers are highly cultured and polite. About half the population of the country belong to the nomadic tribes, grazing their cattle wherever they go. They live in tents made of yak hair, which are carried with them on yaks wherever they go.

Polyandry is common though polygamy also is in vogue. Monks and nuns shave their heads and wear a sort of violet-red gowns whereas householders both men and women plait their

hair. Women dress their hair in several plaits. As a mark of respect or salutation Tibetans bend a bit and throw out their tongues and say '*Khamjam Bho*' or simply '*Khamjam*' or '*Joo*'. Monks and nuns generally live freely but cannot marry legally, though sometimes nuns are seen with babes in their laps. They take to all callings—*Gurus*, High priests, corpse cutters, officers high and low, traders, shepherds, servants, cooks, coolies, pony drivers, shoemakers smiths, cultivators and what not, from the highest to the lowest like householders. The dead bodies of well-to-do monks are cremated while those of poor monks and householders are hacked to pieces and thrown to vultures or thrown in the river if there is one near by.

Language :—People speak Tibetan, which varies from Province to Province. When Buddhism was introduced into Tibet, regular script was formed to translate Pali and Sanskrit Buddhist works into Tibetan. Whole pages of books are engraved on wooden blocks and printed. Books are printed on Lhassa-made paper of three qualities: common, superior, and royal superfine. Books produced in the last edition have very thick strong paper and the letters are printed in gold.

Dress :—The whole country being at a height of 12,000 feet above the sea level, it is very cold and so Tibetans wear long woollen gowns with a '*Kamarband*' or waist tier. They wear woollen shoes, called '*Lam*' in Tibetan, coming almost up to the knees, which they need not remove even while entering the *Sanctum sanctorum*, of the temples in the monasteries. In winter they wear coats, trousers, and caps made of sheep or lambskins. Women wear almost the same kind of dress as men, with the addition of a horizontally striped woollen piece in front from the waist to down below the knees. When it is hot, they remove one or both the hands of coat and expose the hands. Rich people, officers, and Lamas wear very costly dresses and silks. English flexible hats are freely used by men.

Food :—The staple food of the Tibetans is meat (fresh, dry, cooked, or roasted), *sattu* (roasted barley powder), Chinese tea (mixed with salt and butter and churned thoroughly) and plenty of dairy products. They drink from 50 to 150 cups of tea throughout the day and in the night till they retire to bed, according to their means. *Chhang* (a light beer made from barley) is their national beverage, in

which men, women and children monks and householders indulge, more often on festive occasions. Tea and *chhang* are taken either in small wooden cups silvered or otherwise, in China cups or in China-made stone' cups by the rich, which are kept on silver stands with silver lids.

Conveyance :—Ponies, mules, yaks, donkeys, goats, and sheep are the beasts of burden. According to a Bhotia saying, "sheep are the goods trains and the ponies mail trains" in the Himalayas. Yaks carry heavy loads ranging from two to three maunds in weight but they are the most uncontrollable and furious creatures. Whenever possible, ponies should be preferred to yaks either for riding or for carrying luggage. There are a few bridges here and there on the Sutlej and the Karnali at some important places and some basket-like boats made of yak-skin on the lower Tsangpo to cross the river. But most of the rivers and big streams are to be waded.

Camping Grounds :—There are no *Dharmashalas* or Rest Houses in general on the routes in Tibet. Places where there are water facilities, where there is good pasture for yaks and ponies, where there is fuel or where there is

good shelter from severe winds are generally selected for camping grounds. Pilgrims and traders stop at such places for the night. At such places people pile up some stones in semi-circular walls just to protect themselves from the severe cold winds which I call walled enclosures or camping parapets. **The Shri Kailas-Manasarovar Kshetras Committee** are striving their best to construct some *Dharmashalas* on the pilgrim route in Tibet, with the consultation of the Garphans (Viceroys) of Western Tibet. It is hoped that their efforts would take practical shape erelong.

Trade and Mandis (Marts) in Western Tibet :— There are several Mandis of Indian Bhotia merchants in the Western Tibet. Gyanima Mandi (also known as Kharko) of Johar Bhotias, Chhakra Mandi (also known as Gyanima Chhakra) of Darma Bhotias, Taklakot Mandi (also known as Pili Thanka) of Chaudans and Byans Bhotias, and Nabra Mandi of Niti Bhotias are the biggest. Tarchan, Thokar (Thugulo) and Gartok Mandis come next in order. Puling, Tuling, Sibchilim, Lama Chhorten, and Dayul Chhongra Mandis are still smaller. Gyanima Mandi is the biggest of the Mandis or Marts in Western Tibet where

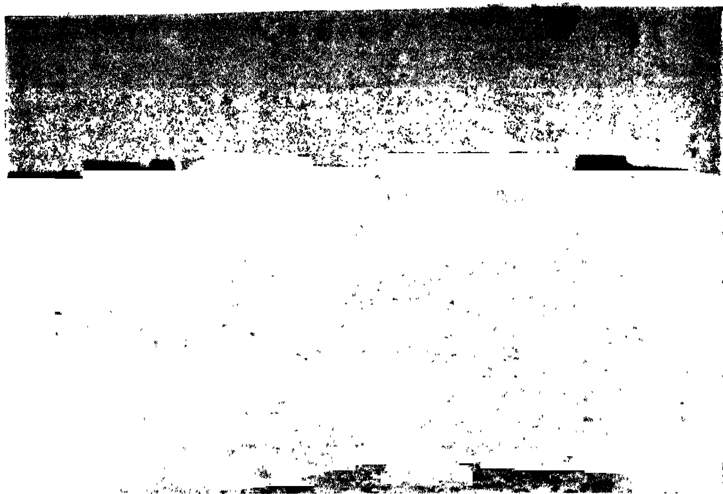
a transaction of about 25 lakhs of rupees is done annually. In almost all these Mandis *Tibetan wool, coarse Tibetan blankets, sheep, ponies, mules, borax, salt, skins*, etc, are either sold or exchanged for the commodities of the Indian merchants namely, piece-goods, *gur* (jaggery), barley, wheat, rice, utensils and all other commodities of the Indian markets. For want of time and space, I refrain from giving. full description of these Marts, which I hope to give in the next edition of this guide.

British Trade Agent :—According to the treaty of 1908, two British Trade Agents were appointed—one in the Eastern Tibet with headquarters at Gyantse all the year round and one in the Western Tibet with headquarters at Gartok for six months, it is said, to look after the interests and grievances of the Indian traders who hold markets in Tibet every year. The British Trade Agent of Western Tibet starts from Simla in the month of May, goes to Gartok, visits the important Mandis, goes again to Gartok and returns back to India *via* Lipu Lekh Pass and Almora in the month of November. A travelling Post Office always accompanies him wherever he goes, which delivers and despatches mails once in a week, so long as he

is in the Western Tibet. If a Post Office could be opened for the Mandis with daily delivery and despatch, it would be of great service both to merchants and pilgrims and the Post Office need not incur any loss.

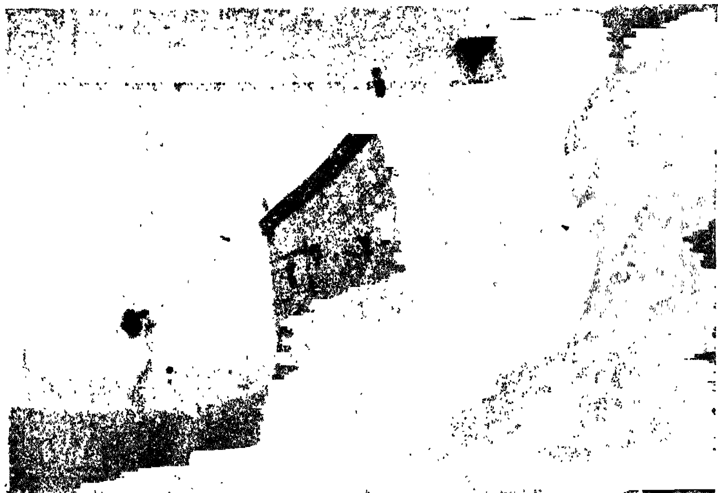
Government :—The whole country of Tibet is ruled by Dalai Lama, the High priest, said to be an incarnation of Lord Buddha, and the council of native officers (both monks and householders) acting under the advice of the Chinese Resident. Tibet is nominally under the control of China. The capital is at Lhassa (11,900 feet) with a population of about 30,000, about one-third of whom are monks and nuns.

The Western Tibet, wherein are situated the Holy Kailas and Manasarovar, is governed by two Garphans or Urkos (some call them Viceroys and some Governors)—one senior (Urko-Kong) and one junior (Urko-Yok). Their summer capital is Gartok and winter capital is Gargunsa. The Western Tibet is divided into four provinces of Rudok, Purang-Taklakot, Dapa, and Chhabrang, each in charge of a Zong or Zongpan (some call him Governor and some Commissioner). Besides these there are "Chhasus" or Tax Collectors in the marts, "Shungchhungs" or Tibetan Government Trade



12. Taklakot, Zong and Monastery (back view).

[see page 58



13. Similing Monastery at Taklakot. [see page 59



14. Similing Monastery. [see page 59



15. Monks of Similing Monastery. [see page 59

Agents or Merchants and "Tasams" or "Tarzams" or Transit or Conveyance Officers, who readily supply transport animals to Government Officials going up and down and who also convey the mails between Lhassa and Gartok and to other Government centres. For the last four years, regular postal stamps have been introduced in Tibet for conveyance of letters and parcels from Lhassa to the various Government centres through the Tasams. All the above-mentioned officials are appointed direct from Lhassa for a term of three years, which may be extended for one or two terms more, in some cases. The administration of the villages and wandering tribal camps is carried by Gopas or Gobas (headmen) and Magpans (Patwaris) over groups of villages. Gopa and Magpan are hereditary posts and they are of the villages concerned. None of the officials are regularly paid by the Central Government at Lhassa, but on the other hand the officials themselves have to pay some fixed amounts to the Central Government and the officials make money by civil, criminal, and revenue administration of the places concerned. Besides this income, all officials have invariably their own personal trade. Over one-third of the Govern-

ment posts are held by monks. Women are not excluded from the Government posts including those of Viceroy and Governor. There is no standing army or regular police, though recently efforts are being made at Lhassa to maintain regularly trained police and army. Whenever any emergency arises men are mustered from villages, as all Tibetans know the use of fire-arms.

Religion:—The religion of the Tibetans is primarily Buddhism—a queer admixture of *Tantrism or Saktaism* and the old *Bon Dharma* (pre-Buddhistic devil worshipping religion of Tibet). Tibet is predominantly a priest ridden country and as such some Western writers call the religion of Tibet Lamaism. One or two children from every family are made monks or nuns at the age of two or three; so nearly one-third or one-fourth of the population of Tibet are monks and nuns and their moral standard is very low. Most of the monks are attached to the monasteries called **Gompas** (solitary places). Gompas are a combination of a temple (where the images of Buddha and other Buddhistic deities are kept and worshipped), *Matha* (where monks have their lodging and boarding) and a *Dharmashala* (where travellers

and pilgrims get a lodging place). Bigger monasteries also serve the purpose of schools. As a matter of fact, the four great universities of Tibet are situated in the monasteries of Depung with 7,700 monks, Sera with 5,500 monks, Ganden and Tashi Lhumpo with 3,300 monks each. Monks are of two orders: Lamas or *Gurus* and Dabas or ordinary *Sadhus*. People generally think that all monks are Lamas but that is not so. To give you an idea of the number of Lamas, you may note that out of the 250 monks of the Similing monastery at Taklakot, only four or five are Lamas and the rest are all Dabas or ordinary *Sadhus*. It is after studying for several years both religious and ritual texts that one is made a Lama. All monks including Lamas indulge in drinking and meat-eating. The Tibetans have a peculiar way of killing sheep for meat. They suffocate the animal to death by tying the mouth and nostrils tightly with a rope, because it is enjoined in their religious texts that the blood of a living animal should not be shed. Tibetans in general have no religious bigotry and their monasteries can be visited by people of any religion. All the monasteries of Western Tibet were built after the ninth century A. D.

Om-ma-ni-pad-me-hum :—is the most popular and sacred *mantra* of the Tibetans which is ever on the lips of men, women, children, monks and householders. They always repeat this *mantra* while sitting, walking or travelling. Even the ordinary Tibetan repeats this *mantra* for a greater number of times than a most orthodox Brahmin does his *Gayatri Japa* here in the plains. The meaning of the *mantra* is: "The Jewel of Om in the Heart-lotus." The letter "Hri" is also added to it very often. Tibetans attribute mystic colours to each letter of the *mantra* and they believe that the utterance of the *mantra* stops rebirth in the six worlds and secures Nirvana. This *mani mantra* is inscribed or painted on walls, rocks, stones, caves, monasteries, on flags, on horns, on bones and on anything. This *mantra* is engraved on stones and they are kept on walls at the entrance of villages, on the tops of passes, at halting places, on the way to Holy places and monasteries and at any important place. The *mani mantra* is writtern several times on slips of paper and they are kept in a small brass, copper, or silver cylinder with a handle. This prayer wheel or cylinder or mill (as called by some) is turned round and round in the

clock-wise direction by monks, beggars, men and women. One round of the wheel is believed to be productive of so much of virtue as the repetition of the *mantra* as many times as it is written on the slips in the mill. Several such *mani* cylinders of different sizes are set up at the gates and inside the monasteries, which are revolved by the pilgrims when they visit them. I saw some such big *mani* cylinders in Ladakh, driven by water-power like the *pan-chakkis*. They contain slips of paper, on which the *mani mantra* is written one or ten million times.

Calendar :—About the year 1027 A. D. Pandit Somanath of Kashmir translated the "Kala Chakra Jyotisha" into Tibetan and introduced the Brihaspati Cycle of Sixty years called *Prabhava* etc. (Rabyung in Tibetan). This cycle of 60 years is again divided into five sub-cycles of twelve years each. At the beginning of each of these sub-cycles (i.e. once in twelve years) a big *Mela* or fair is held near Kailas at Sershung. But in fact, our *Kumbha Mela* which comes once in 12 years has absolutety nothing to do with that twelve-yearly fair, as people hopelessly confound. *Margasirsha Sukla Pratipada* is observed as the New Year's day on the southern shores of Manasarovar and *Magha Sukla Prati-*

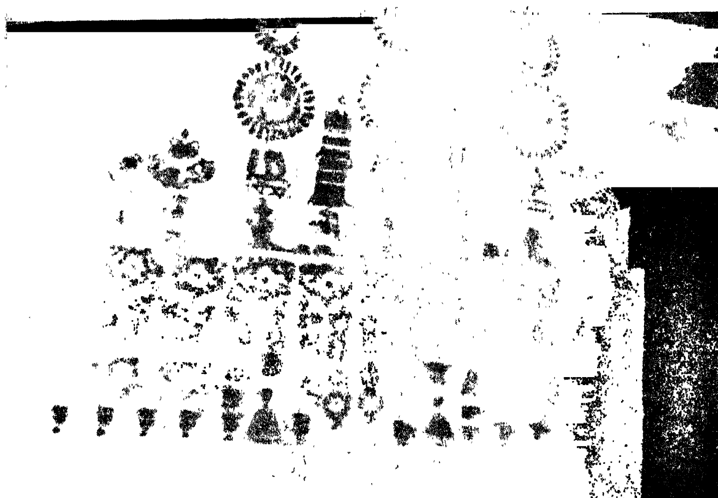
pada is the official New Year's day of the whole of Tibet, when special *Pujas* are conducted in the monasteries and feastings and merry-making take place for 10 or 15 days, in which both monks and householders (men and women) freely take part.

Mahatmas and Tibetan Mystics:—Several sensational articles are published in the newspapers and books both in the east and the west about the Mahatmas and *Siddhas* of Tibet. Ninety per cent. of the stories are mere exaggerations or misrepresentations. I had visited about 50 monasteries and met not less than 1,500 monks but I did not come across any great *Siddha* or a Yogi worth mentioning in the whole of Western Tibet. No doubt, there are several Lamas (not Dabas) who are well versed in the external *tantric* rites and incantation performances. But I did not meet any really spiritually advanced Lamas or Yogis nor did I meet any monk ninety or a hundred years old, though some claim to have seen sages like Vyasa and Aswatthama and monks thousands of years old with corporeal bodies. Personally I would neither accept such incredulous statements nor would ask others to disbelieve them but to leave the matter to individual discrimination.



16. Buddha's image in the Similing Monastery.

[see page 59

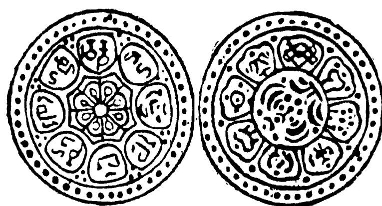


17. Images of *Sattu* and butter, on the occasion of a *Tantric* rite performed in the Similing Gompa.

[see page 62

18. ओं म णि प द्मे हुं
Om ma ni pa dme hum.
Mani Mantra.

[see page 22



19. *Tonga or Tanka*, Tibetan silver coin.
Obverse and Reverse.

[see page 47

There is no doubt that the surroundings of the Holy Kailas and Manasarovar are highly charged with spiritual vibrations of the supreme order. Of course I had the good fortune of meeting a Lama from Lhassa (aged about 50) in the year 1936, at Taklakot and attending some *tantric* rites he conducted in the Similing monastery for three days continuously. He is a good *sadhaka* and a *tantric*. I also met a young *Tulku* (incarnation) Lama (aged 16) in the Punri Gompa, in the year 1928, whom I felt to be an elevated soul.

Freebooters :—There are freebooters of nomadic tribes everywhere in Tibet. They are shepherds, wandering from place to place with their sheep, ponies, yaks, kith and kin. Since no restriction is imposed by the Tibetan Government as regards possessing arms, those nomads carry swords, daggers, old Tibetan matchlock guns, Russian and German pistols, revolvers, rifles and guns with plenty of gunpowder and cartridges. When they come across any unarmed merchants or pilgrims they loot them and make good their escape into some ravines or to some distant places. Tibetan Government makes no arrangement to arrest them.

GENERAL INFORMATION

1. Different Routes to the Holy Kailas and Manasarovar :—There are several routes to the Holy Kailas and Manasarovar from different places, of which the following are the important :—

(i) From Almora *via* Askot, Khela, Garbyang, **Lipu Lekh Pass** (16,750 ft.) and Taklakot to Kailas(Tarchan) 237 miles.

(ii) From Almora *via* Askot, Khela, **Darma Pass** (18,510) and Gyanima Mandi—233 miles.

(iii) From Almora *via* Bageshwar, Milam, **Untadhura Pass** (17,590), **Jayanti Pass** (18,500), **Kungri Bingri Pass** (18,300) and Gyanima Mandi—209 miles.

(iv) From Joshimath *via* **Gunla-Niti Pass** (16,600), Nabra Mandi, Sibchilim Mandi, and Gyanima Mandi—202 miles.

(v) From Joshimath *via* **Damjan-Niti Pass** (16,200), Tonjan La (16,350) Sibchilim Mandi and Gyanima Mandi—163 miles.

(vi) From Joshimath *via* **Hoti-Niti Pass** (16,390), Sibchilim Mandi and Gyanima Mandi—160 miles.

(vii) From Badrinath *via* **Mana Pass** (17,890),

Tuling Math, Dapa, Nabra, Sibchilim and Gyanima Mandi—240 miles.

(viii) From Mukhuva—Gangotri, *via* Nilang, **Jelukhaga Pass** (17,490), Tuling, Dapa, Sibchilim and Gyanima Mandi—245 miles.

(ix) From Simla *via* Rampur, **Shipki Pass** (15,400), **Shiring La** (16,400), Loache La (18,510), **Gartok** (15,100), Chargot La (16,200) and Tirthapuri—446 miles.

(x) From Simla *via* Rampur, **Shipki Pass, Shiring La, Tuling,** Dapa, Sibchilim and Gyanima Mandi—475 miles.

(xi) From Srinagar (Kashmir) *via* **Zozi La** (11,578), Nammika (13,000) Fotu La (13,446), **Leh** (**Ladakh**), **Taglang La** (17,500), Demchak, Gargunsa, **Gartok, Chargot La** (16,200) and Tirthapuri—606 miles.

(xii) From Kathmandu (Nepal-Pashupatinath) *via* **Muktinath, Khocharnath** and Taklakot—525 miles (?)

(xiii) From Lhassa *via* **Tashi Lhumpo**—800 miles (?)

The first route from Almora *via* Lipu Lekh Pass is the easiest and safest of all for people

going from the plains. So it is described in full and a brief outline of other routes also is given for the benefit of the pilgrims and tourists who might be going by those routes.

2. **Who can undertake the journey** :—Any person who has not got very weak lungs or affected heart can undertake the journey to the Holy Kailas and Manasarovar. There is no doubt that one has to be prepared to bear the hardships, difficulties, and inclemencies of weather. Every year five to ten hundred pilgrims of all ages including young and old, children and women from India visit these Holy *Tirthas*, besides thousands of Indian boarderland Bhotia merchants of all ages and of both the sexes, who go there every year for trade.

3. **Passport** :—No passport is needed for Indians (whether they be pilgrims, tourists, or traders) for going to any part of Western Tibet. Passport from the Government of India is required by those who want to visit Lhassa, the Capital of Tibet, which is not a place of Hindu pilgrimage. Europeans and other foreigners who wish to visit any part of Tibet from India, should necessarily possess a passport from the Government of India.

List of Articles needed for the journey

4. **Clothes :—**

(1) 2 or 3 Good woollen blankets.

(2) Gudma (Tibetan blanket, to be hired or bought at Garbyang or at Taklakot).

(3) Bedding according to one's own requirements.

(4) 1 Woollen shirt.

(5) 4 Cotton shirts.

(6) 1 Woollen sweater.

(7) 1 Light waterproof coat.

(8) 1 Woollen balaclava cap (monkey cap).

(9) 2 Pairs of woollen stockings.

(10) 1 Woollen muffler.

(11) 1 Pair of woollen gloves.

(12) 1 Pair of pattis for the legs.

(13) 1 Pair of pyjamas.

(14) 1 Pair of dhoties.

(15) 1 Pair of towels.

(16) 1 or 2 pieces of oil-cloth or waterproof to cover the bedding and luggage.

(17) 1 Pair of strong long boots, preferably of canvas and one pair of ordinary shoes.

(18) 1 Umbrella.

(19) 1 Stick with an iron point (to be bought at Haldwani or at Almora).

5. Medicines :—

(1) Chlorodyne——For diarrhoea.

(2) Bismuth or Dover's powder——For dysentery.

(3) Soda-bicarb } ——For indigestion.

(4) Hazma Churan } ——For indigestion.

(5) Fruit salt—— ,, and free motion.

(6) Quinine tablets—Preventive of malaria.

(7) Sticking plaster

(8) Potassium Permanganate

(9) Tincture of Iodine

(10) Acid Boric

(11) Absorbent cotton

(12) Rolled bandages

} For dressing wounds, cuts, boils ,etc.

(13) A.B.C liniment—For pains in joints.

(14) Cafe-aspirin—— } For headaches, slight indispositions, aching limbs etc.

(15) Influenza mixture——For influenza.

(16) Purgative pills.

(17) Vaseline bottles } To be applied to face, nose, and hands in cold places.

(18) Amritdhara——For all complaints.

(19) Smelling salt ——For colds.

(20) Clinical Thermometer.
(21) Hot water bag.

6. **Miscellaneous :—**

(1) 1 Pair of green goggles to protect eyes from snow-glare and the effects of the severe cold winds.
(2) 1 Torch light with spare batteries.
(3) 1 Hurricane lantern.
(4) Stove with accessories.
(5) Kerosene oil (to be taken at Taklakot for further journey and back).
(6) Methylated spirit.
(7) Match boxes.
(8) Knife.
(9) Hand axe.
(10) One pair of scissors.
(11) 2 Locks.
(12) 2 Kit-bags with locking arrangements.
(13) One portable aneroid barometer.
(14) One good portable camera with sufficient number of roll films or film packs.
(15) Binocular.
(16) Maximum and Minimum Thermometer.
(17) 1 Centigrade Thermometer to find out the temperatures of thermal springs.
(18) 2 Ropes, each 20 feet long.
(19) Soaps for bathing and washing.

(20) Stationery, papers, pencils, pens, ink-bottles, envelopes, cards, needles and thread, etc., a copy of Bhagwad Gita and a copy of *Bhajans.*

(21) Thermo flask.

(22) Portable cooking vessels, ladle, dishes, plates, cups, spoons, etc.

(23) Some toys and other petty presents to servants, horsemen, and to the monks of the monasteries.

(24) Dry fruits—grapes, *kismis*, dates, almonds, etc.

(25) Dried vegetables.

(26) Spices, pickles, chutneys, tamarind, dried mango pieces etc.

(27) Tea, ovaltine, condensed milk, biscuits, lemon-drops, lozenges, sweetto etc.

(28) 3 or 4 Empty Hydrogen peroxide bottles or some other strong bottles with good corks for bringing the Holy waters of Manasarovar, Gourikund and Tirthapuri springs.

(29) Any other sundry articles which the pilgrims might choose to carry.

7. Expenses :—

The total expenses of the trip to the Holy Kailas and Manas would range from Rs. 150 to

Rs. 500 per head according to the standard of living of the pilgrim, though Rs. 50 may be sufficient for a person who can carry his own luggage, can go on foot and can bear hardships. One can as well engage a Dotyal (Nepali) coolie from Almora on monthly payment for two months @ Rs. 15 to Rs. 20 per month plus his food and can finish his journey with Rs. 100 comfortably in the company of a batch of other pilgrims. It is always advisable to go in batches to curtail unnecessary expenditure and to secure mutual help.

Haldwani to Almora, bus hire, including toll at Almora ... ... Rs. 3.

Almora to Dharchula (90 miles), hire for a pony, either for luggage (nearly two maunds) or for riding ... ... Rs. 10.

Dharchula to Garbyang (55 miles) coolie (carries about 35 seers of load) @ Re. 1 a day Rs. 5.

Garbyang to Taklakot (32 miles) hire for a *Jhabbu*, yak, pony or mule, for riding or for luggage ... ... Rs. 3.

Taklakot to Tirthapuri, Kailas *Parikrama*, touching Manasarovar, back to Taklakot, for one yak or mule or pony ... ... Rs. 16.

If Manasarovar *Parikrama* also is included, extra ... ... Rs. 3 or Rs. 4.

Initial expenses for clothes etc. Rs. 50 to Rs. 100.

Fooding charges Re. ½ to Re. 1 per day.

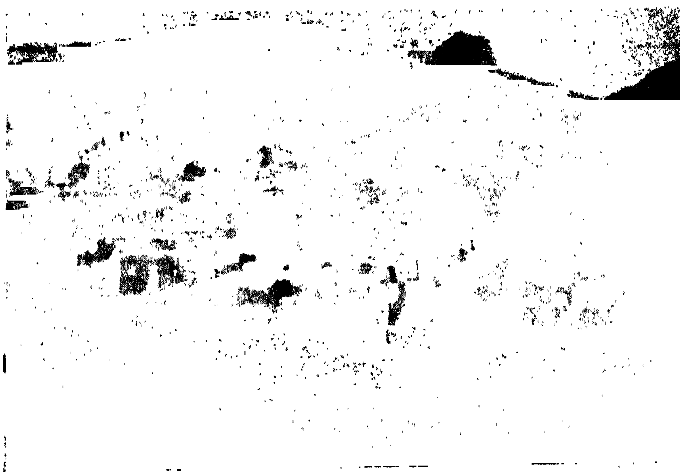
8. Conveyance and Charges :—

Coolies, ponies, mules or *Dandis*, the only means of conveyance in the mountain regions can be arranged from Almora, Askot, Dharchula, Khela, Garbyang and Taklakot. When coolies are to be engaged from Almora, Dotyals (Nepali coolies) should invariably be preferred to others, as they are the hardiest in mountain journeys. Dotyal coolies can carry 35 to 60 seers of load and are very serviceable. Ponies are charged at Rs. 10 from Almora to Dharchula and coolies charge As. 12 to Re. 1 per day. From Dharchula to Garbyang (55 miles) the route is bad and is not quite negotiable for riding ponies and laden mules. So it is safer to walk that distance and coolies are to be engaged, who generally charge at least Re. 1 per day or Rs. 5 for the whole journey from Dharchula to Garbyang. In case the required number of coolies are not available at Dharchula right up to Garbyang, they may be engaged for a day up to Khela (10 miles from



20. Yak, Tibetan bull with wooden pack saddles.

[see page 57

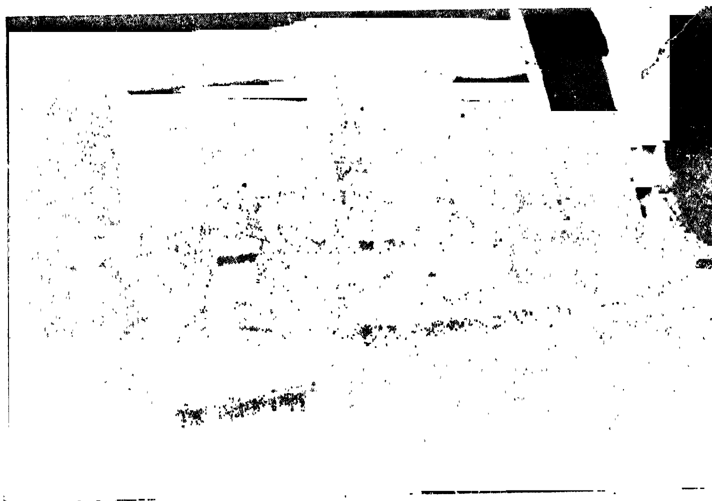


21. Gukung village in caves.

[see page 6



22. Khochar Monastery. [see page 63



23. Khochar, devil-dance hall. [see page 65

Dharchula), where fresh coolies can be engaged right up to Garbyang. From Garbyang onwards the route is negotiable for ponies; and one can engage ponies, mules *jhabbus* (cross breed of Indian cow and Tibetan bull) or yaks (Tibetan bulls) up to Taklakot (nearly 32 miles), 2 or 2½ days' journey. The usual charge for a yak or a pony is Rs. 3.

It is always advisable to engage ponies or mules whenever possible as yaks or *jhabbus* are furious and most uncontrollable. It is also advisable to engage ponies or yaks at Taklakot for the journey to Kailas and Manasarovar and back, as conveyance can be had much cheaper there than at Garbyang. The charge for yak or pony from Taklakot to Tirthapuri, Kailas *Parikrama* and back to Taklakot *via* Manasarovar is about Rs. 16, or Rs. 20 if the Manasarovar *Parikrama* also is included. It should be noted that it would be very difficult or even impossible to get separately one single pony or a yak either at Garbyang or at Taklakot. The conveyance animals are to be engaged in batches, in which case the charges would be less. Usual rates of conveyance are given here for the general guidance of the pilgrims. But the charges may rise if the number of pilgrims is

great or if there happens to be any epidemic amongst the animals. Yaks and *jhabbus* are very rough and furious and often throw down the luggage and cause much damage. So one should pack one's luggage well before it is loaded on those animals. Usually coolies carry a load of 35 seers and a pony 1 maund and 30 seers though it is understood that they ought to carry one maund and two maunds of luggage respectively.

9. **Help and popular persons :—**

The Shri Kailas—Manasarovar Kshetras Committee, newly constituted with head-quarters at Almora and Provincial Branches at Lahore, Rawalpindi, etc. may be freely consulted by all pilgrims and tourists, for the necessary advice and help. The Committee are making strenuous efforts to open shops and Dharmashalas for the pilgrims in general and to provide food, lodgings, woollen blankets, etc., to Sadhus and otherwise look to the comforts and conveniences of all pilgrims. The Committee have already opened Langars (Anna Kshetras) at Almora, Bageshwar and Jageshwar and they now propose to open either temporary or permanent Langars and tea stalls at the following places: Badechhina, Panuwanaula, Gangolihat, Harara, Seraghat, Ganai, Berinag, Thal, Didihat, Askot, Zonzibi,

Balvakot, Dharchula, Tapovan, Khela, Sirkha, Jipti, Malpa, Budhi, Garbyang, Kalapani, Lipu Lekh Pass, Pala, Taklakot, Khocharnath, Ringung, Gori Odyar, Thokar (Thugolo), Gussul, Chiu, Parkha, Tarchan, Diraphuk, Gouri Kund, Zunthulphuk, Tirthapuri, Dapa, Tuling, and at some other places. The existence of the Committee and the connected activities to popularise the Pilgrimage to Kailas—Mansarovar Tirthas are mainly due to the efforts of His Holiness Sri 1108 Swami Nityanandji Maharaj.

For general information and help for conveyance *at Almora,* one can also approach Messrs. Lakshmi Lal Ananda Brothers, General merchants, who are very generous and religious minded, or the Chairman of the District Board, Deputy Collector or the Tahsildar in times of emergency. *At Askot* one can get help from Rajbar Saheb, a rich Zamindar of Askot. *At Dharchula* Rai Sahib Pandit Prem Vallabhji or Pandit Umapatiji are ever ready to help the pilgrims in securing conveyance for them. *At Khela,* the Post Master is a very obliging gentleman. *At Garbyang,* the Post Master, the Patwari and the School Master render a great assistance to the pilgrims in securing food stuffs and conveyance. *At Taklakot,* some of the well-known Bhotia merchants, like Thakur Prem Singhji

of Chaudans, Thakur Mohan Singhji Garbyal, Thakur Nandaramji Garbyal, Thakur Ratan Singhji Chaudansi and some other Bhotia merchants render a great help to the pilgrims in arranging for conveyance, food stuffs and in getting mails from Garbyang. *At Tarchan* Thakur Sher Singhji Pangty, *at Gyanima Mandi* Thakur Bhagat Singhji Pangty, Thakur Ratan Singhji Pangty, Rai Sahib Sobhan Singhji Jongpangi or any other Johar merchant, *at Thokar Mandi* Thakur Ratansingji Arya, and *at Nabra Mandi* Thakur Hayat Singji Nityal will do the needful for the pilgrims.

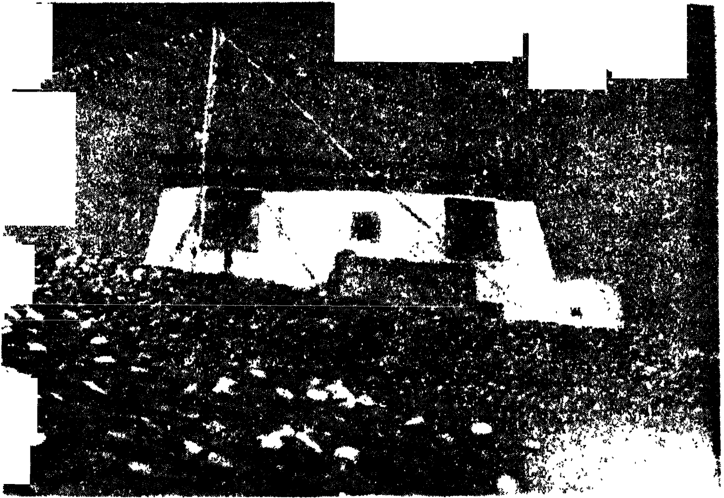
10. Highway robbers, Firearms, Guards and Guides :—Up to a day's journey beyond Taklakot there is no fear of any robbers. Near the Gurla La, the shores of Manasarovar and Rakshas Tal, Kailas *Parikrama* route, between Kailas and Gyanima Mandi, between Gyanima and Tirthapuri, between Tirthapuri and Kailas, between Gyanima and Sibchilim, and between Tirthapuri and Gartok, and on the way to the sources of Indus and Brahmaputra it is often frequented by highway robbers and freebooters of nomad shepherd tribes of Ngakora and of Kham from the month of May to October. They carry all sorts of arms

including swords, daggers, old type of matchlock guns, latest types of Russian and German pistols, revolvers, and rifles. These freebooters of nomadic tribes come from far Eastern Tibet to Western Tibet on a pilgrimage to the Holy Kailas and Manas and to sell their wool and and sheep. When they come across any unarmed pilgrims or traders they loot them and fly away on their horses along with the booty including luggage and ponies. So it is that the intending pilgrims and tourists should go in batches with armed guards. In case the members of the party do not have firearms with them, guards can be engaged from Taklakot Mandi through the Bhotia Merchants, mentioned in Arlicle 9, who generally charge Re. 1 per day. Guards serve the purpose of guides as well as of *Dubhashis* or interpreters. *Dubhashis* or guides need not be separately engaged. Often one of the horsemen, who accompany the conveyance animals, serves the purpose of a guide, guard, and a *dubhashi*. If the party have no firearms one can get the necessary arms on hire from the Bhotia merchants on a charge of Re. 1 per day plus the cost of cartridges used on the way. At the halting places, where robbers are generally apprehended, one

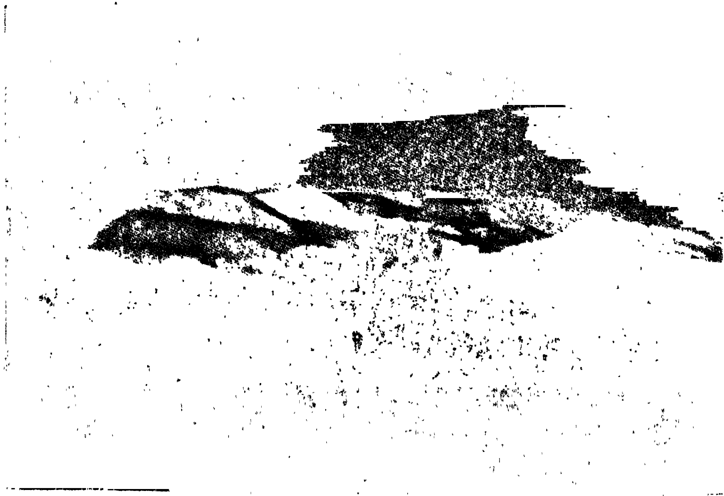
or two hours after sunset, two or three shots should be fired into the air, so that any robbers lurking in the neighbourhood might know that the party have firearms. When one makes the arrangement about firearms mentioned above there is no fear of robbers. The K. M. K. Committee also are trying to provide a batch of armed men to guard the pilgrim parties.

11. Lodgings and Tents :—From Almora up to Garbyang there are small *Dharmashalas* and shops, where one can rest for the night. Besides these, there are Dak Bungalows, and Forest Rest Houses at important places and District Board or Local Primary School Buildings, which can be used by the pilgrims with the permission of the authorities concerned. A few miles beyond Kalapani there are some cell-like Bhotia *Dharmashalas*. On the other side of the Lipu Lekh Pass, there are two *Dharmashalas* with four rooms each at Pala. For further journey one should have tents. Tents can be had on hire either from Garbyang or from the Bhotia merchants of those places or if one chooses one can take a portable tent of his own.

12. Climate and weather conditions :—Almora, Dhaulchhina, Berinag, and Khela are cool



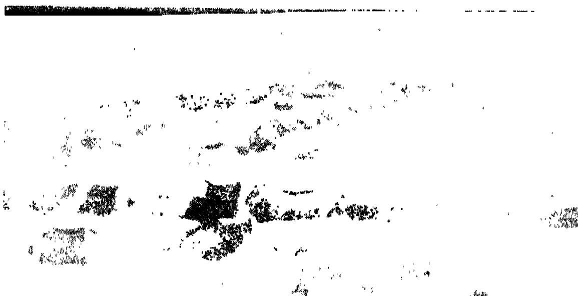
24. Kardung Monastery. [see page 65



25. Mandhata Peaks. [see page 66



26. Chhakra Mandi. [see page 133



27. Gyanima Mandi, biggest Indian Mart in Western Tibet.

[see page 133

places and blankets may be needed for covering in the nights. Seraghat, Thal, Balwakot, and Dharchula are hot places. From Khela to Garbyang it is cold. From Garbyang upwards it is very cold. But Taklakot is pretty hot. Beyond Kalapani there will be tempestuous and severe cold winds characteristic of Tibet. To guard one's self against the effects of the severe cold winds, one should apply vaseline to nose, face and hands early in the morning before starting for the day's march. Monsoon sets in at Almora in the end of June. So by the time the pilgrimage to Kailas begins, rainy season sets in; as such, the journey becomes tedious during ascents and descents when the days are rainy. Monsoon sets in late in Tibet and the rains are comparatively less. But when it rains, it rains in torrents. Taklakot Mandi is pretty hot and Gyanima Mandi is very cold.

During the pilgrim season—July and August, very often, the Holy Kailas and the Mandhata peaks would be under clouds and will be playing hide-and-seek with the visitors. When the sky is clear the sun is scorching. During the cloudy part of a day and during nights it would be very cold. The weather changes

like the weathercock. Now you will be perspiring profusely in the scorching sun; in a few minutes cool breeze gently blows ; the next moment you will have clouds with terrific thunders and lightnings followed by drizzling rain or downpours of water in torrents; sometimes you will see a rainbow, shortly after, you may have a hailstorm followed by showers of snowfall. Here is bright sun, a little further a shower of rain, and further up lashing rains. Here is perfect calmness, the next moment there break out whizzing tempestuous winds. Now you are on the top of a mountain going in bright sun, below, you see columns of smoke-like clouds rising and further down it is raining. Here on a conical peak the ice is glittering in the sun like a silver bar, there on a dome-like peak are hanging golden canopies, the far off mountain ranges are enveloped in thick wreaths of inky black clouds, there a belt of amber clouds or the seven-coloured semicircular rainbow encricles the Kailas dome, or the nearby Mandhata's giant heads are ablaze in scarlet flames when the sun begins to dip in the west or the meagre snow-capped Punri peak raises its head into the pitch black messengers of Indra; here in front of you the rising sun pours forth the

molten gold on the azure expanse of the enchanting lake, throwing you into a deep spell or a far off valley gives out thick fumes of sulphur under peculiar weather conditions, advertising the presence of big thermal springs. From one side you get warm welcome wind and from another valley you get shivering cold blasts. Sometimes it seems that day and night, morning, noon and evening and all the six seasons of the year have their sway simultaneously.

One may have to go on frozen ice for 2 or 3 furlongs while reaching the Lipu Lekh Pass and for 1 or 2 furlongs while getting down to the Tibetan side if one reaches the Pass before the end of June; but in the month of July hardly there may be snow for a furlong, unless there might have been an unusually heavy snowfall in the previous winter. Occasionally there are showers of snow near the Lipu Lekh Pass and Dolma La.

13. When to start for the Kailas Pilgrimage :— Lipu Lekh Pass becomes passable from the month of May up to the end of November for pilgrims from the plains, though Tibetans cross the pass for full ten months. One can very conveniently start from Almora in the middle of June if one wants to avoid rains on the outward journey. For fear of cold and snow,

pilgrims generally begin to start from the end of June. There is nothing to be feared from snow on the pass. As a matter of fact some adventurous youths leave Almora in the last week of May. The times of clearing of other passes shall be given in the description of the routes concerned.

14. Time taken for the Pilgrimage :—The journey from Almora to visit Manasarovar and to do the *Parikrama* of Kailas including a hurried visit to the famous Khochar Monastery and back to Almora takes about 50 days including halting days at Dharchula, Garbyang, and Taklakot. If one wants to visit Gyanima Mandi and Tirthapuri it may take a week more and if one wants to do the *Parikrama* of the Manasarovar also it will take 3 or 4 days more at the most. About 10 days can be saved in the journey if arrangements for transport are made beforehand at Almora, Dharchula, Garbyang and Taklakot.

15. Mails or Dak :—Garbyang is the last village and last Post Office in the British territory on the route to Kailas *via* Lipu Lekh Pass. So before proceeding beyond Garbyang pilgrims should give instructions to the Post Master to deposit their mails in the Post Office

or make some arrangements through the Bhotia merchants for delivery at Taklakot.

16. **Food stuffs** :—All sorts of food stuffs are available everywhere on the route from Almora to Garbyang excepting for a day at Malpa, which is between Jipti and Garbyang. Articles of any special liking may be taken from Almora. One should take food stuffs from Garbyang for 2 or 3 days up to Taklakot Berinag is the last place where one can get sweets on the way. From Berinag to Dharchula plantains can be had in abundance. Mangoes can be had at Seraghat, Thal and Dharchula in season while going to Kailas or on the return journey. Guavas (*Amrud*) can be had at Dharchula on the return journey and apples at Sirkha. Good cow's ghee could be had either from Dharchula or from Khela at the rate of $1\frac{1}{4}$ to $1\frac{1}{2}$ seers per rupee. Cabbage, and a few other leafy vegetables are available at Garbyang on the return journey, and potatoes can be had throughout from Almora to Taklakot. Cucumber (*Kakri*) is available from Sirkha downwards up to Almora. Occasionally green chillies, turnips (fresh or dried), inferior variety of apricots (*chullus*) and apples and potatoes are put up for sale in the Taklakot Mandi. From Taklakot to Kardung

green peas can be got in plenty. Pilgrims shall have to take the necessary provisions for the outward and the return journey to Kailas from Talakot Mandi. The following are the usual rates of foodstuffs in the Mandi.

Wheat-flour	4 to 6	seers per Re.	1
Rice	3 to 5	,,	,,
Mussoor *dal*	3 to 4	,,	,,
Urud ,,	4 to 5	,,	,,
Sugar or *Misri*	1½	,,	,,
Barley *sattu*	6 to 7	,,	,,
Pea ,,	6 to 7	,,	,,
Raisins	1¼	,,	,,
Butter	1 to 1¼	,,	,,
Spices	1	,,	,,

Gur (Jaggery) as. 8 to 14 per *Bheli* of 2 to 2½ seers.

Kerosene oil Rs. 2-12 to Rs. 3 per quarter tin.

Candles, match-boxes, utensils, papers, stationery, piece-goods, etc., can also be had.

There is a Mandi of the Bhotias of Johar and Darma Paraganas at Tarchan, wherefrom Kailas *Parikarma* begins and where food stuffs and other articles are sold. Those who intend going to Gyanima Mandi from Taklakot direct can as well get all articles from Gyanima which is the biggest Mandi in Western Tibet. Those who go on a *Parikarma* of Manasarovar will come across the Thokar Mandi, situated on the southern shores of the Holy lake. It is advisable for pilgrims to take some dry vegetables, *bari*, and some home-made sweets which would be very useful in times of emergency. Dema (Tibetan cow), goat or sheep milk and *chhura*

(Tibetan cheese) can be purchased from shepherd camps here and there beyond Taklakot. Tibetan cow's butter can be had either at Taklakot, Tarchan, or Gyanima Mandi or from shepherd tents at the rate of 1 to 1¼ seers per rupee.

17. **Currency** :—All Indian coins and currency notes are passable up to Taklakot; but beyond that only Indian rupees and the Tibetan coins, *tongas* are in vogue in money transactions. A few rupees may be changed into *tongas* at Taklakot for daily use. The rate of exchange of the *tongas* varies from 6 to 9 per rupee year to year. Tibetans prefer Indian rupees to *tongas*. Half *tongas* called *jav*, are also in vogue. There are copper coins of different values which are exchangeable only at Lhassa. Since four years currency notes and silver rupees have been in use in Lhassa.

18. **General ailments on the way**:—Dysentery, diarrhoea, cold, cough, fatigue and feverishness due to tiresome ascents and descents on the way, and reeling sensation or headache during high ascents are the general ailments on the way. While getting up very steep ascents, in rare cases, some very weak persons, and very stout persons, may experience palpitation and suffocation; people of bilious temperament

may feel . nausea or vomiting sensation, in which cases, some sour articles like tamarind, dried mango pieces, citric acid or cafeaspirin may conveniently be used with advantage and the ascent should be done slowly. At the end or in the middle of the journey a cup of tea may remove the fatigue. In the case of aching limbs, one may either take cafeaspirin or give a hot water both to the feet after dissolving a small quantity of salt in hot water. Pilgrims should be careful about their diet during the journey. When one travels without eye glasses on ice or with snows in the front, eyes may be affected and by night, they may become red and swollen and pain very badly. In such cases boric compress may be applied or boric solution (one pinch of boric powder in one ounce of water) may be put in the eyes.

19. General outline of the Route to Kailas and Manasarovar *via* Lipu Lekh Pass :—

(*a*) How to reach Almora :—

The last railway station on the way to Almora is Kathgodam. For all those who start from the plains it is advisable to get down at Haldwani station (5 miles before reaching Kathgodam) as it is a big mart place (Mandi) and because better and cheaper arrangements

can be had for boarding and lodging, for buses, lorries, cars and coolies etc., from here than from Kathgodam. There are a Post Office, a Telegraph Office, a Dak Bungalow, a Hospital, Motor Agencies, Hotels etc., besides being a big Mandi. The usual fare for a seat in the bus from Haldwani to Almora (about 83 miles by motor) is Rs. 2-8-0 plus a toll of as. 8 at Almora. Mail bus rates are more than double the ordinary bus rates.

Kathgodam is the railway terminus on this side, 64 miles to the north of Bareilly junction. There are a Post Office, a Telegraph Office, a Dak Bungalow, Motor Agencies, hotels etc.

It is about a seven hours' motor journey from Haldwani to Almora. At the 17th mile from Haldwani, Naini Tal motor road branches off; at the 20th mile is the popular Hill Crest Sanatorium of Dr. Kaker, an able Maharati T. B. expert, started a few years back; from the 22nd mile (Gothia) one footpath branches off to Naini Tal; at the 27th mile is Bhowali, the well-known Government Sanatorium for T. B. patients; and between the 54th and 58th mile is the Cantonment Station of Ranikhet. From Haldwani to Almora it is about 41 miles by footpath and to Naini Tal 16 miles.

Haldwani to Bhimtal	12 miles	There are ascents and descents throughout but the secenery is charming.
Bhimtal to Ramgarh	9½ ,,	
Ramgarh to Phyuda	10 ,,	
Phyuda to Almora	9½ ,,	
	41	

(*b*) **Almora** :—is the headquarters town of Almora District, the *Pauranic* name of which is Kurmachala. The town of Almora is situated at a height of 5,494 feet above the sea level and is one of the healthiest and most beautiful hill stations in India with a population of about ten thousand. There are a Government Second grade College, High Schools for boys and girls, Post and Telegraph Offices, Banks, Hospital, District court, District jail, Forest office, District and Municipal Boards, decent bazars, good health resorts, Nanda Devi's temple, Narasingbadi and some other holy places, Ramakrishna Mission, Christian Mission and all other amenities which go to make up a decent town. Living is much simpler and cheaper here than in many other hill stations. There is a permanent *Langar* (*Anna Kshetra*) of the **K. M. K. Committee** for *sadhus*.

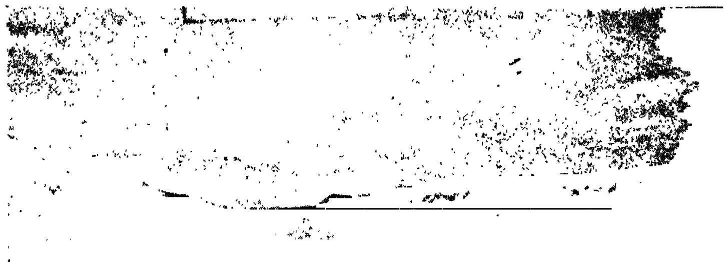
One can have a fine view of the snows from Almora when the sky is clear. Far away to the north stands out the wonderful



28. Bales of tea, piece-goods, *gur* etc. in the Mandi [see page 133



29. A Lama-businessman in the Mandi. [see page 133



30. Bhasmasura's Mound at Tirthapuri on the bank of the Sutlej. [see page 79



31. Main Gompa at Tirthapuri. [see page 79

line of snow peaks, towering up to the sky to a height of 25,000 ft. and showing their well-defined peaks, the sharp wedge of Nanda Devi (25, 640 ft.), Nandakot (22,510), Trisuli (23,360) (the Trident of Shiva), Dunagiri (23,184), Kamet (25, 447) Pancha Chulhi (22, 650) (the fire stalls of gods); on the north-western extremity the square mass of Badrinath [including Gomukh (22,730), Kedar (22,770), and Badrinath (23,190) peaks] and the Nepal peaks on the north-eastern extremity. Messrs Lakshmilal Ananda Brothers General Merchants might with advantage be consulted in preliminary preparations for further journey.

The whole route to Kailas and Manasarovar being in mountains the journey is a series of ascents and descents, excepting the *Parikrama* of Manasarovar, which will be described later while giving the route.

(*c*) **Steep Ascents** :—	miles
(i) From Supai	... 1
(ii) To Dhaulchhina	... 1½
(iii) Seraghat to Naruakaghol	... 2¾
(iv) To Berinag	... 2
(v) From Thal	... 3
(vi) To Chholiokhi Dhar	... 1
(vii) To Khela	... 2½

		miles
(viii)	Dhauli Ganga to Thani Dhar	... 3
(ix)	Jungtigad to Soosa	... 1¾
(x)	To Sumaria Dhar	... 3
(xi)	Nijang to Bola	... ¾
(xii)	From Malpa	... ½
(xiii)	Pilsipi to Kothla	... 4½
(xiv)	From Budhi	... 2½
(xv)	To Kirong Kong	... 1
(xvi)	Ngavidang to LipuLekh Pass	... 5
(xvii)	From Garu	... ¾
(xviii)	Gori Udyar to Gurla La	... 4
(xix)	Diraphuk to Dolm La	... 4
		44½

(*d*) **Steep Descents:—**

		miles
(i)	Chitai to Chaukhutiya	... 1¼
(ii)	Dhaulchhina to Bhora Gadhera	5
(iii)	From Dungralekhchhina	... 1
(iv)	From Naruakaghol	... ½
(v)	Berinag to Gurghatia Bridge	... 6
(vi)	To Askot	... 3½
(vii)	Askot to Garjya Bridge	... 3
(viii)	To Kalika	... 1
(ix)	Khela to Dhauli	... 1½
(x)	From Tithlakot	... 1¼

		miles
(xi)	Sumaria Dhar to Sinkholagad	3¼
(xii)	To Jumli Udyar ...	2½
(xiii)	From Bola ...	1¼
(xiv)	From Kothla ...	¾
(xv)	From Budhi top towards Garbyang ...	1
(xvi)	Lipu Lekh to Pala ...	6
(xvii)	From Gurla La towards Manasarovar ...	5
(xviii)	From Dolm La ...	3
		46¾

The first 18 ascents and the 17 descents on the outward journey become descents and ascents on the return journey respectively.

(*e*) **The whole journey upwards may roughly be divided into 7 stages.**

First Stage:—Almora to Dharchula, a distance of about 90 miles. It is a 7 days' journey. Ponies, mules and coolies go up to Dharchula.

Jageshwar :—is situated in a beautiful valley, 20 miles from Almora (*via* Badechhina and Panwanaula) with a Shiva's temple and of a host of other deities. There is a permanent *Langar* of the K. M. K. Committee here.

Harara or Harihara :—is 10 miles from Jageshwar. Sree Vishnu was said to have stayed here *en route* to Bageshwar to attend Lord Shiva's marriage.

Seraghat :—is about 4 miles from Harara, and is situated on the left bank of the river Saraju.

Gangolihat :—(5,580 ft.) is 8 miles from Seraghat and is a pilgrim place about which one full chapter is devoted in Manasakhanda. There is a Post Office here.

Patal Bhuvaneshwar :—is 4 miles from Gangolihat. There is a big cave with a Shiva *linga.*

Berinag :—or Veninag is 10 miles from Patal Bhuvaneshwar and is said to be the abode of *Veni Nags.* In the neighbourhood are the abodes of *Pingl Nag, Mul Nag, Phani Nag, Dhaul Nag* and *Kal Nag,* also known as Ramanik Dwipa, which is 5 miles from Berinag proper.

The K. M. K. Committe propose to lead the pilgrimage *via* these places (though it is a little longer route) to enable pilgrims to visit them.

Bageshwar :—is situated at the confluence of the two rivers Saraju and Gomati, 26 miles from Almora. It is here that the Durga Saptashati was believed to have been written by the Sage Markandeya and that Lord Shiva was

married to the daughter of *Himavan*. This place is famous for Bageshwar or Baghnath's temple, where a big fair is held on the occasion of *Makar Sankranti* (14th January), when the Bhotias sell thousands of rupees worth of all Tibetan goods. There is a permanent *Langar* of the K. M. K. Committee here.

The Committee will soon publish two rare manuscripts of the **Kailas Khanda and Manasa Khanda** in Sanskrit with a good translation, which give a detailed account of all the *Tirthas* of Kailas and Manasarovar.

Second Stage :—Dharchula to Garbyang, a distance of 55 miles It is a 5 days' jonrney. Only coolies can be engaged in this stage.

Chhiplakot Lake :—(See First Route to Kailas, after Dharchula).

Death Cave :—(See First Route to Kailas, after Khela).

Bhotias :—From Dhauli Ganga (11½ miles beyond Dharchula) it is inhabited by Bhotias. Bhotias are the inhabitants of the Indian borders lying in the Himalayas. The people of Darma (from Khela up the Dhauli Ganga), of Chaudans (from Dhauli Ganga up to Nijang), and Byans (from Nijang up to the Lipu Lekh Pass), of Chhangru and Tinker (on

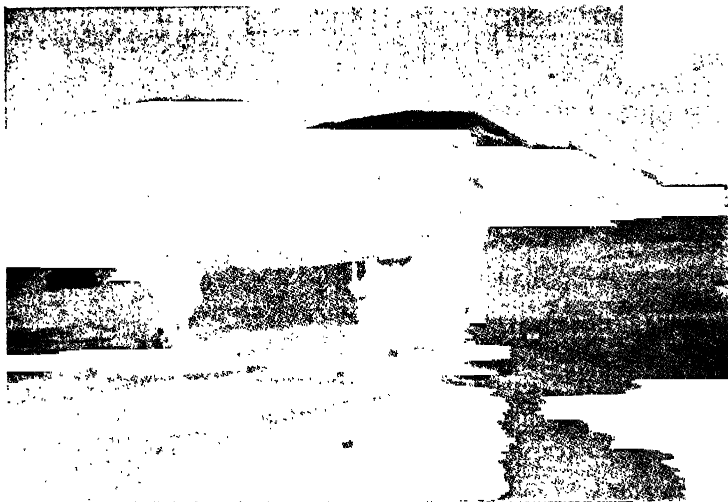
Nepal borders), and of Johar (from Mansyari up to Kungri Bingri Pass) in North Almora, the people of Niti and Mana side in the North British Garhwal District and the people of Nilang on the North end of Tehri Garhwal State are called Bhotias. The Bhotias of Mana are also called Marchhas and of Nilang, Jads. The part of the country which they inhabit is called Bhot. But these Bhotias or Bhot have nothing to do with the State of Bhutan or its inhabitants. These two are not to be confounded. The Tibetans are called Huns or Huniyas These Bhotias are Hindus by religion and Kshatriyas by caste (all their names end in Singh). Most of them wear Sacred thread (*yajnopavita*) and speak a mixture of Hindi and Tibetan languages. In summer they go to the various Mandis or Marts in Western Tibet by various passes for trade and get down in winter to the plains with wool, borax and other Tibetan commodities and take again piece-goods, etc., for the next year to Tibet. Bhotias are very sturdy and industrious people. As they have to deal with the Tibetans every year, they eat and drink freely with them. So the orthodox people of the plains generally won't dine with the Bhotias.



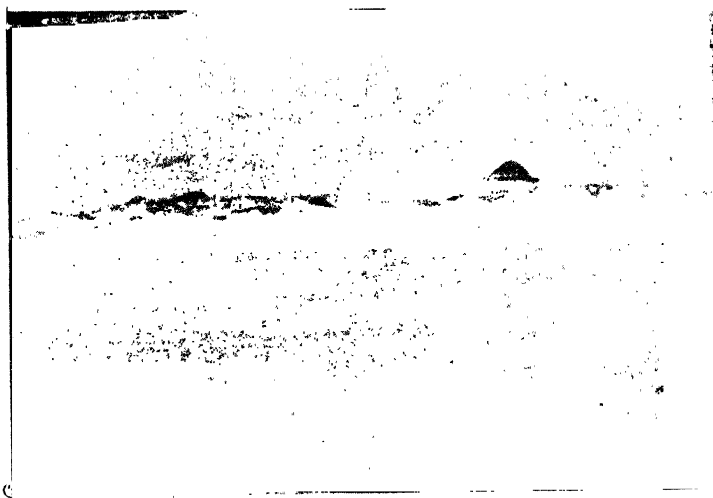
32. Cave Monastery at Tirthapuri. [see page 79



33. Dolma—a Tibetan deity, behind the main Gompa of Tirthapuri. [see page 79



34. Hot springs at Tirthapuri. [see page 79



35. View of the Kailas peak from Rakshas Tal, where Ganga Chhu enters it. [see page 67

Jhabbu :—is a cross breed of the yak and the Indian cow. It can withstand the hot climate and dense air of the lewer altitudes and the cold climate and the rarefied air of the higher altitudes. It is useful both for ploughing the land and for carrying the loads. So the Bhotias of Garbyang and the Huniyas of Taklakot keep these *jhabbus* instead of yaks. Yak on the other hand cannot withstand the hot climate and dense air of lower altitudes nor can it be used for tilling the land.

Third Stage :—Garbyang to Taklakot, a distance of nearly 32 miles. It is a 2 or 2½ days' march. *jhabbus*, yaks, mules and ponies can be had for conveyance. In this stage one has to cross the Lipu Lekh Pass (16,750), which is 22 miles from Garbyang. From the other side of the Lipu Lekh Pass begins Tibetan territory, which the Indians call Hun Desh.

Taklakot :—is at a distance of 10 miles from Lipu Lekh Pass and is the first Tibetan village on this route, where there is plenty of barley and pea cultivation. The whole valley consisting of several villages including Taklakot is called Purang. All the villages in the Purang valley are cultivated by the water, distributed into small nice canals (bordered by green

grass) from the hill streams.

A big Mandi is held at Taklakot every year from the month of June to October, where Bhotia merchants of Darma Pargana (Darma, Chaudans, and Byans pattis) sell their piece-goods, *gur*, and other commodities and buy in exchange or in cash enormous quantities of Tibetan wool, salt, and borax. There are walled enclosures with gates in the Mandi, but no roofed houses. Tents are set up temporarily on those walls. There are about 500 such tents in the Mandi. When the merchants wind up the Mandi, they keep the gates, tents and unsold commodities in the houses of some known Tibetan customers and leave the place. Wheat flour, rice, barley *sattu*, pea *sattu*, *dals*, sugar, *gur*, raisins, and all other food stuffs, kerosene oil, candles, etc., should be purchased from this place for further journey to Kailas and back to this place. Tents woollen blankets, firearms, guides, and luggage animals also should be hired from some of the Bhotia merchants from this place.

Simiiing Gompa or Monastery :—Just above the Taklakot Mandi, situated on the top of the hill, overlooking the Mandi and the neighbouring villages and the Karnali with its feeders, is

the Similing Gompa (Buddhist monastery) with about 250 monks and about 8 or 9 other smaller monasteries as its branches at Siddikhar, on Manasarovar, Rakshas Tal and at other places. Of the 250 monks about 4 or 5 are Lamas (*Gurus*) and the rest are all Dabas (ordinary *Sadhus*). There is a regular school for the junior monks of the monastery. In the central image hall of the monastery there is a big guilded image of Buddha about six feet high, seated on a high pedestal, with butter lamps kept burning in front of the image. Once in a year there are held general feasts merry-making and devil-dances by the monks lasting for a week or two. In the devil dances, the monk dancers wear varieties of masks of Devils and demons of queer shapes and long gowns. The devil dance of Similing monastery is called *Torgyak* and that of Siddikhar Gompa *Tsege* and of Khochar *Namdong*. When any distinguished person visits the monastery, the monks receive him to the accompaniment of the Gompa musical instruments.

There are some hundreds of Tibetan books in the shelves of the Library rooms of the monastery. The two most important and voluminous works in the library are *Kanjur* (or

Kangyur—translation of Lord Buddha's actual utterances) in 108 volumes and *Tanjur* (or *Tangyur* —translation of *Shastras*) in about 235 volumes, which include different Schools of Philosophy, *Kavyas*, Grammar, Astrology, Astronomy, *Devata Sadhna*, *Tantras* and *Mantras* besides the commentary on several books of *Kanjur* and Tibetan translations of the Chinese renderings of the original Sanskrit works. Tanjur also contains the translations of several other Sanskrit works, whose originals in Sanskrit have been for ever lost in the bonfires of the various ruthless Mohammadan invaders and kings. It also contains the lost works of the great astronomer Aryadeva, Dingnaga, Dharmarakshita, Chandrakirti, Shantirakshit and Kamalasila, the unknown works of Lokananda *Natak*, Vadanyaya *tika* of the great Grammarian Chandra Gaumi and also several lost works of Aswaghosh, Matichitra, Haribhadra, Aryasura, and others, and some works of Kalidasa, Dandi, Harshavardhana and other great poets. The medical works of Ashtanga Hridaya of Nagarjuna, Shailihotra, etc., with commentaries and glossaries and the translations of some Hindi books and also of some of the letters of Yogishwar Jagadratna to Kanishka, the letters of Dipankar

Sreejnana to Raja Nayapala (of Pala Dynasty) are in the volumes of *Tanjur*. Besides these two voluminous collections of works, the lives of Nagarjuna, Aryadeva, Asanga, Vasubandu, Shantarakshit, Chandrakriti, Dharmakiriti, Chandragaumi, Kamalasila, Shila, Deepankar Sreejnana and other Indian Buddhist Pandits are also written in Tibetan Language.

It is said that the beginning of Buddhism in Tibet dates from 641 A. D. (?). It was in the time of king Srongchen, that the Tibetan alphabet has been for the first time formed from the Sanskrit alphabet with some modifications and changes so as to include those sounds which are peculiar to the Tibetan language, in Nepal in the same century. According to some, the script was formed at Tulingmath. In the beginning of the fourteenth century Rinchhen Grub collected all the translations of Buddhas works under the head *Kanjur* and all the *Shastras* under the head *Tanjur*. It was in the year 1728(?) that *Kanjur* and *Tanjur* were printed for the first time after being carved on wooden blocks in the time of the seventh Dalai Lama. But according to another version it was in the middle of the seventh century that these works were printed

in the time of the fifth Dalai Lama. If these two works were to be retranslated into Sanskrit they would come to about 20 laks of slokas.*

The third day of the bright half of the lunar month, dedicated to Padmasambhava or Guru Rinpochhe, the eighth day dedicated to Devi, the full moon day, dedicated to Lord Buddha, and the new moon day are the days in each lunar month, on which special *pujas* are done in the monasteries besides some other special days which vary from place to place. *Damarus*, conches, drums, cymbals, bells, flutes, human bone pipes, and some other musical instruments, thunderbolt, human skulls, several cups of water, incense, butter lamps, barley, light beer of barley (*Chhang*), *sattu*, meat, butter, cakes, and several other things are used in the worship of deities in the monasteries. Now and then big *yantras* are drawn and images of *sattu* and butter in several colours are made of different deities and elaborate *pujas* are done from 3 to 30 days according to *Tantric* rites and on the last day of the worship a big *Havan* is performed.

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*For a great part of the information given in the above two paragraphs, the author is greatful to his friend and colleague Mahapandit Rev. Rahula Sankrityayana, Tripitakacharya, the renowned Buddhist scholar and monk.

Adjacent to the monastery is the Zong's (Governor's) fort or building, in which there is a prison-house, where whips and handcuffs are kept for punishing the criminals.

When one is in Tibet one should be very careful about the Tibetan dogs, (while approaching Tibetan camps and tents) which are very ferocious and tear men to pieces, if unguarded.

Gukung :—is a village situated in caves, on the right bank of the Map Chhu or Karnali, about half a mile from Taklakot Mandi. There is also a Gompa in a three-storied cave. A big market is held by the Nepalis on the left bank of the Karnali, where large quantities of wheat, wheat flour, rice, and barley are exchanged for wool, salt, borax, and sheep.

Khocharnath Gompa :—is at a distance of about 12 miles south-east of Taklakot Mandi, situated on the left bank of the river Karnali. The village of Khochar belongs to Bhutan State and is under the jurisdiction of Tarchan Labrang. This place is called Khechari Tirtha by Hindus. The Monastery of Khocharnath (which is situated in two big buildings) is one of the most interesting. In the image hall there are three beautiful images of Buddhistic deities made of *Ashta Dhatus* (eight metals),

standing on a beautifully designed pedestal or a bracket about five feet high.

The middle image called Jambyang* is about 8 feet high with four hands, of which two are golden and two silvery. On the right is the idol of Chanraje (Avalokiteswara) 7 feet high, of yellow complexion and on the left is the idol of Chhanadorje (Vajrapani) 7 feet high and of blue complexion. These three images are erroneously described as and believed by many credulous people to be those of Rama, Lakshmana and Seeta. Tibetans believe that these images along with the big pedestal (*simhasana*) on which they are set up have sprung up out of a lake (about 3 miles from Khochar) by some divine origin and not made by any human hand. The images and the pedestal are of South Indian pattern and were prepared by the Nepali sculptors. Several cups of water and butter lamps are beautifully arranged in front of the images. There are four big and fierce looking images at the entrance gates of the monastery. I understand that there are about 50 monks (dabas) with a

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*The Indian equivalent for Jambyang is given as Maitreyi, Manjughosh or Manjushree by different people. The author is not defenite about the information.

Tulku Lama in this monastery. There is a big hall in the second building of the monastery where devil dance called *Namdong* and annual feasts are held. In the hall are a stuffed wild yak and an Indian tiger. There are also the images of Mahakali and Mahakala in it. There is a big *Mani* cylinder 10 feet high and 5 feet in diameter.

Fourth Stage :—From Taklakot to Tarchan (southern side of Kailas) *via* Manasarovar, a distance of 61 miles, it is about 6 days' journey.

If one wishes to visit Tirthapuri, one may go *via* Gyanima Mandi (76 miles), then to Tarchan (37 miles), Kailas *Parikrama*, Manas *Parikrama* and then to Taklakot direct; or one can go from Taklakot to Tirthapuri direct *via* Kardung and Dulchu Gompa. In any case, one has to engage luggage animals and guides direct from Taklakot for the whole journey to Kailas and Manasarovar and back to Taklakot.

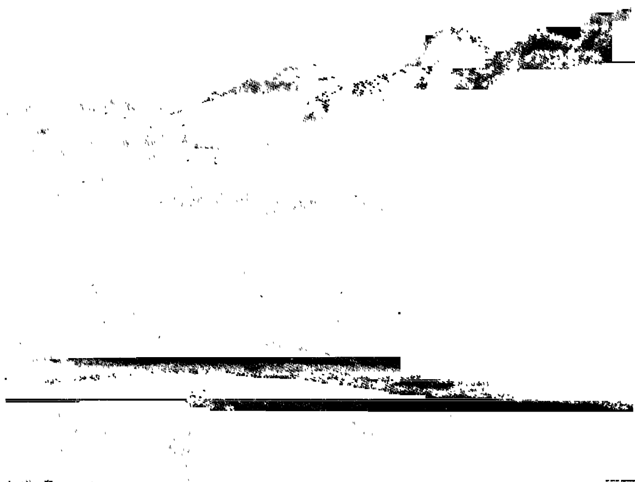
Toyo :—About 3 miles from Taklakot is the village Toyo, where there is the *samadhi* or grave of General Zoravar Singh, who conquered Ladakh from Tibetans and annexed it to Kashmir in the year 1841. (?) Tibetans believe that Zoravar Singh possessed supernatural powers, and that no ordinary leaden bullet could

penetrate his body and say that he was shot in the end with a golden bullet, that he was afterwards hacked to pieces and that a monument has been constructed over the hacked pieces, which still exists in the form of a *Chhorten* (a pagoda-like construction).

Gurla La :—After going for 22 miles from Taklakot one reaches the top of Gurla Pass (16,200). Here, there are several big heaps of stones, called *laptche*, flags, and festoons. Gurla La is a pass in the Mandhata mountains (25,348), in the surroundings of which Mandhata was said to have done penance. According to some traditions, Mandhata created or formed or found out the Manasarovar but according to some others Manasarovar is the creation of the *Manas* or the mind of Brahma, one of the Trinity of the Hindu mythology. From the top of the Gurla Pass one can command a grand view of the Holy Manasarovar with its crystal clear water of emerald green on the right, the Rakshas Tal on the left and the silvery dome of Mount Kailas (*Rajitachala*) far beyond, overlooking the two lakes.



36. View of the Sacred Kailas from Parkha [see page 76



37. Tarchan. [see page 76

38. Raising of the flagstaff (Tarbochhe) at Sershung on *Vaisakha Pournima.* [see pages 77, 116

39. Nyandi Gompa (first Monastery of Kailas) [see page 117

The Holy Mount Kailas [श्री कैलास शिखर] :—

The perpetual snow-clad peak of the HOLY KAILAS (styled "Kang Rinpochhe" (कंगरिंपोछे) *in the Tibetan language) of hoary antiquity and celebrity, the spotless design of Nature's art, of the most bewitching and overpowering beauty has a vibration of the supreme order from the spiritual point of view. It is like an immediate revelation of the Almighty, which makes man bend his knees and lower his head. Its gorgeous silvery summit, resplendent with the lustre of spiritual aura, with awe-inspiring solemnity and weird grandeur, pierces into the heavenly height of 22,028 feet above the level of the even bosom of the sea. The 'Parikrama' or the circumambulation of the Kailas Parvat is about 32 miles and there are five Buddhist monasteries* (गोंपा) *around it singing year in and year out, the glory of Buddha, the Enlightened, and his five hundred Bodhisattwas, said to be seated on the top of the Sacred Peak of Kailas, reverenced in Sanskrit literature as the abode of the All-blissful Lord Shiva, which from 20 miles off, is overlooking the Holy Manasarovar and the Rakshas Tal bedecked with graceful swans, in the south. Mount Kailas is at a distance of 606 miles from Srinagar (Kashmir) and about 240 miles from Almora and over 800 miles from Lhassa, the capital of Tibet.*

The Holy Lake Manasarovar [श्री मानसरोवर]

The HOLY MANASAROVAR, the "Tso Mapham" or "Tso Mavang" (**छो मफम्** or **छो मवंग्**) *of the Tibetans, is the holiest, the most fascinating, the most inspiring and the most famous of all the lakes in the world. "Manasarovar was the first lake known to Geography. Lake Manasarovar is famous in Hindu mythology ; it had in fact become famous many centuries before the lake of Geneva aroused any feeling of admiration in civilised man. Before the dawn of History Manasarovar had become the sacred lake and such it remained for four millenimum". It is majestically calm and dignified—a huge bluish-green emerald or a pure turquoise, set between two mighty and equally majestic silvery mountains, the Kailas on the north and the Gurla Mandhata* **(गुर्ला मांधाता)** *on the south and between the sister lake Rakshas Tal* **(राक्षस ताल)** *on the west and some hills on the east. Its heaving bosom, reflecting the resplendent golden rays of the waning sun and the various pleasant hues of the vesper sky, or its smooth surface mirroring the amber columns or silvery beams of the rising sun or moon, adds a mystic charm to the already mysteriously charming lake. From the spiritual point of view, it has a most enrapturing vibration of the supremest order that can soothe and lull even the most wandering mind into sublime serenity and can transport it*

into involuntary ecstasies. It majestically stretches itself over an extensive cradle of the Tibetan plateau, hanging at a heavenly height of about 14,950 feet above the sea level, with a depth of nearly 300 feet, and a circumference of about 54 miles. On its holy shores stand eight monasteries wherein Buddhist monks strive day and night to attain the sublimity of the eternal silence of Nirvana.

Rakshas Tal :—At a distance of 3 to 6 miles to the west of Manasarovar is the Rakshas Tal (called Langak Tso by the Tibetans) where Ravana of Ramayana fame was said to have done penance to propitiate Lord Shiva. The shores of Rakshas Tal are more irregular with capes, peninsulas, bays and gulfs than the Manas lake. The area of Manasarovar is about 200 sq. miles and that of Rakshas Tal 140 sq. miles. There are two islands in the Rakshas Tal, one Lachato or the swan-island and the other Topserma. I visited these islands on 15th and 16th April 1937, when the lake was frozen; and went on the frozen lake from the eastern shore to the western and from the western to the eastern on a yak. Lachato is a rocky and hilly island having the appearance of a tortoise, with the neck stretched out towards a peninsula on the southern shore. The egg-collectors of

Kardung Goba go there in the last week of April, when the swans begin to lay eggs. Topserma is about a mile from east to west and about three-fourths of a mile from north to south. On it, a Khampa Lama was said to have lived for seven years, sometime ago.

Swans :—Swans, wild geese, ducks, herons, cranes and other aquatic birds are seen swimming leisurely both in the Holy Manas and Rakshas Tal excepting for five months, beginning from the last week of December, when the lakes are frozen from side to side. It is asserted by the Tibetans that the swans live on grass and water weeds but not on fish or oysters as other aquatic birds do. The swan is called *Ngangba* in Tibetan and is held sacred by the Tibetans though they eat its eggs. The egg of a swan is about three or four times the size of a hen's egg.

Rakshas and Manas, sister lakes :—Manasarovar and Rakshas Tal might have been one continuous lake once and the range of hills now separating the two lakes might be a geological upheaval, the Ganga Chhu, forming the outlet of Manasarovar into Rakshas Tal. A story is current amongst the Tibetans about the Rakshas Tal and the Ganga Chhu. Rakshas

Tal was originally the abode of evil spirits; as such nobody drank water out of it. Two golden fishes that were in the Manas fought with each other and one pursued the other from the Manas to Rakshas. The course which the golden fish took then is the present course of the Ganga Chhu. When the Holy waters of the Manas flowed out of it through the course of the golden fishes into the Rakshas Tal it became sanctified. From that time onward people began to drink the water of Rakshas Tal.

Freezing of Manasarovar :—When I was on the Manasarovar it froze on the 28th December 1936 and melted again on the 7th May 1937. It takes three days to freeze completely and the same number of days to melt away. Rakshas Tal freezes 15 or 20 days earlier and melts again 15 or 20 days later than its eastern neighbour, the Manasarovar. The lake freezes into opaque ice in the beginning and then the ice becomes transparent. The thickness of the frozen ice in the Manasarovar was two to six feet near the banks. Near some rocky banks, the bottom of the lake, the frozen fish, and water reeds could be seen through the transparent ice as if in an aquarium. The one peculiarity with the Manasarovar is that

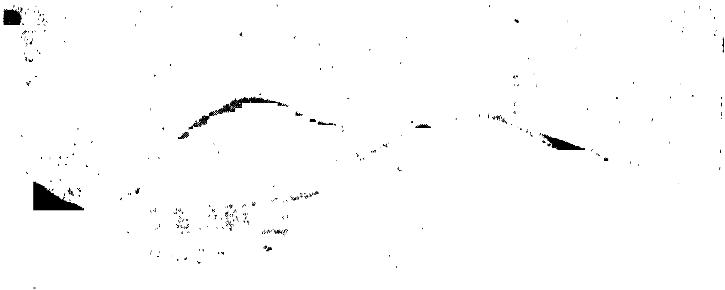
there are tremendous cracks, and fissures in it whereas we find none in the Raskshas Tal. In the Manas, terrible sounds are heard every now and then and there are several heavy eruptions in the lake and along the coasts. And at several places, heavy boulders of ice of 20 to 50 cubic feet in volume are thrown on to the shore in heaps, like embankments up to ten yards, owing to coastal eruptions of ice. So nobody dares to go on the Manasarovar when it is frozen, whereas men, herds of sheep, loaded yaks, and ponies go now and then from the southern shore to the northern and from the eastern to western shore on the Rakshas Tal. Sometimes the ice in the Manas bursts and fountains of water gush out and small pools are formed temporarily on the ice, which are frozen again on the following night. The minimum temperature in the winter of 1937 was —18·5° F. (that is 50·5° F. below freezing point) and lowest maximum was 2° F. in the verandah of my room.

Sources of the Four Great Rivers of the Holy Kailas and Manasarovar* :—As many erroneously

* For a fuller account of the subject read the author's pamphlet "**The Four Great Rivers of the Holy Kailas and Manasarovar**".

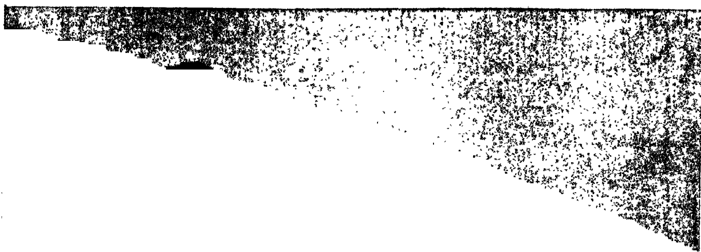


40. View of Kailas from Nyandi Gompa. [see page 117



41. View of Kailas on the way to Diraphuk Gompa.

[see page 119



42. Diraphuk Gompa (second Monastery of Kailas) [see page 119



43. View of the Holy Kailas on a moonlit night (from Diraphuk Gompa). [See page 119

think and describe, neither the Brahmaputra nor the Indus takes its source from the Manasarovar. I made nine *Parikramas* or rounds of the Holy Manasarovar, six in winter when the whole lake was frozen *en bloc* and three in other seasons (out of which I did one circuit in two days only) and found Ganga Chhu (on the N. W. corner) to be the only outlet of the lake. The surplus water of Manasarovar overflows through the Ganga Chhu into the Rakshas Tal. This outlet is 40 to 80 feet in breadth and 2 to 4 feet in depth and may even sometimes be dry when the level of water in the Manas is low. For all lay purposes it is taken for granted that the *source of the Sutlej* is in the Rakshas Tal or in the Manas, but geographically the source is in the Kanglung glaciers, east of Manasarovar about 65 miles from Parkha. The *source of the Brahmaputra* is in the Chemayungdung glaciers, a two days' march east of Kanglung glaciers or 92 miles from Parkha. The *source of the Indus* is in the springs of Singi Khabab (½ mile north of the Bokhar Chhu), north of Kailas, about 46 miles from Tarchan or 34 miles from Diraphuk and the *source of the Karnali* is at the Mapcha Chungo spring, at a distance of about 23 miles north-west of Taklakot on the way to Gyanima Mandi.

Hot Springs:—There are hot springs (i) at Tapovan, two miles beyond Dharchula (ii) three on Ganga Chhu, near Chiu Gompa, one on the left bank (with a *kund* to take bath), one on the right bank, and one boiling spring on a small rock in the middle of the Ganga Chhu (iii) some in the bed of Manasarovar, about a mile S. E. of the Chiu hill (iv) three or four miles from the shore of the Manasarovar, a few at Tagpotong and Tomomopo on the left bank of Tag Tsangpo, and at Chhuphuk and Ambuphuk on the right bank (at the first two places there are boiling springs; there is a regular stream of hot water flowing into the river Tag from the hot springs at Tagpotong) (v) some at Tirthapuri and (vi) some more at Khyunglug, a day's march from Tirthapuri down the Sutlej.

Gold fields:—Almost parallel to the Ganga Chhu at a distance of a mile on the south, there is a line of gold deposits extending from the Rakshas right up to the Manas. They were mined some years back but nothing is done now-a-days. During the last mining operations, it was said that there had been an outbreak of small-pox, which was attributed by the Tibetans to the wrath of the presiding deity of

the mines and consequently the mining was stopped. During the last mining operations it was said, that one gold nugget as big as a dog (according to some, a dog-like nugget) was found. At the place where that nugget was found, a *Chhorten* was constructed and is called Serka-Khiro (gold dog). This place is at a distance of about a mile south of Chiu Gompa.

Some 15 days' march northwards from the source of the Indus, are the bigger goldfields at Thokjalung, Anglung and at several other places, where they are being worked by the most primitive methods, scarcely worth the name of mining. It is the mining experts and the enterprising capitalist that can ascertain and find ways and means to mine those vast gold fields on up-to-date scientific methods and commercial basis.

Borax:—Lake Tseti Tso, three miles away from Gussul Gompa, by the side of Manasarovar, has large deposits of borax both on the shores and on the island in it. The Tibetan Government has now stopped the working of borax at that place due to the superstitious belief that the mining deity became enraged. There are very big borax fields at Langmar in the Western

Tibet and at several other places.

Parkha or Barkha :—The village Parkha (15,050) is midway between Kailas and Manasarovar. There are two houses and some black tents. Here is the Tibetan officer called Tasam or Tarzam (Conveyance Officer or Transport Agent).

All round Parkha, there are extensive plains and pasture-lands, where are pitched up several black tents of shepherds and where thousands of sheep, yaks and ponies, graze in summer. Fine aerodromes can be made anywhere on this *maidan*, for landing the aeroplanes of any enterprising "Kailas Air Service Company", that may be started in the near future. There are many wild horses, called *Kiyangs*, on this *maidan* marching in perfect military order.

Tarchan :—(15,100) is situated on the southern side of the Kailas peak, wherefrom Kailas *Parikrama* begins. Here is held a decently good Mandi by Johar and Darma Bhotias. It is a big wool trade centre. Wheat flour, *sattu*, rice, *dals* and other foodstuffs can be obtained here. Tarchan belongs to Bhutan State and there is a Bhutani officer called Tarchan Labrang. He is in charge of all the Bhutani possessions in Western Tibet—Tarchan, Nyandi

and Zunthulphuk Gompas of the Kailas, Cherkip Gompa of the Manas, Dungmar, Khochar and some other villages. There is no monastery at Tarchan excepting a small private chapel of Tarchan Labrang in his building.

Fifth Stage :—*Kailas Parikrama*, a distance of about 32 miles. The *Parikrama* of the Kailas can be done very comfortably in three days and in two days a bit hurriedly. Several Tibetans do the *Parikrama* in a single day which is called "*Chhokar*" in Tibetan. Orthodox Tibetans do 3 or 13 rounds of the Kailas and Manas and some of the pious pilgrims do the *Sashtanga Danda Pradakshina* of the Kailas in 15 days and of Manasarovar in about 28 days. There are three monasteries directly on the *Parikrama* route and two more in the interior, on the southern slopes of Kailas, two or three miles above Tarchan.

Sershung :—At a distance of about 3½ miles from Tarchan is the place called Sershung, where there is a big flag staff called *Tarbochhe* in Tibetan. A big fair is held here for two days every year on *Vaisakha Sukla Chaturdasi* (the fourteenth day of the bright half of the lunar month) and on *Vaisakha Pournima* (full moon day) when, five to six hundred pilgrims from

all parts of Tibet (mostly from Purang valley) gather together. *Vaisakha Pournima* is the Birth, Enlightenment and Nirvana day of Lord Buddha. On the *Chaturdasi day* the flag staff is dug out, old flags are removed, new flags are tied to the pole, special *pujas* are done by the monks of Nyandi or Chhuku Gompa and half raised by the evening. The flag staff is fully raised on the full moon day by 9 a. m. and the whole procession moves to Diraphuk by the evening. The flag staff is hoisted in honour of Buddha the Enlightened. The erection of the flag staff is done by the people of Purang Taklakot under the direct supervision of the two officers of the Viceroys or Garphans of Gartok, specially deputed for the work.

Dolma La :—is the highest place (18,600) to which one has to ascend in the whole route to Kailas and Manasarovar.

Gourikund :—(18,200). Getting down from the Dolma La one reaches Gourikund after 2 or 3 furlongs' steep descent. It is a small beautiful oval-shaped lake covered with sheets of ice almost all the year round. Pilgrims take their bath here. It is known as Thuji Zimbo. The descent of avalanches into the lake from the southern heights is rather a frequent occurrence.

Tso Kavali :—The real Gourikund is situated at the southern foot of Kailas, at a distance of about 6 miles from Tarchan (beyond Silung Gompa). There are two small lakelets or ponds called Tso Kavali (*Kapali Sar*), one of which is of black water and the other of white.

Sirdung Chuksum :—is another pilgrim place, situated in a belt, right in the perpendicular wall at the southern foot of Kailas. It is at a distance of about 7 miles from Tarchan *via* Silung Gompa, the whole path being almost one continuous steep ascent. There are some *Chhortens* or Tibetan monuments. One can come down to Tarchan *via* Tso Kavali on the return journey. Only strong, sturdy and adventurous people should undertake this difficult and risky trip to the above mentioned two places but not others.

Sixth Stage :—From Tarchan to Tirthapuri, a distance of about 37 miles, it is a two days' march.

Tirthapuri :—There is a monastery at Tirthapuri (Tetapuri in Tibetan) situated in three different buildings, on the right bank of the Sutlej or Langchen Khamba. It belongs to the Hemmis Gompa of Ladakh. There are five monks in it. There are some hot springs at a distance

of half a mile from the monastery, where there are large deposits, of a white substance, most probably of calcium carbonate and some other calcium compounds which is taken by the pilgrims as *prasad* to be smeared on the face. The hot springs change their places from time to time and sometimes disappear. This is the place where the Demon Bhasmasura was said to have done penance to propitiate Lord Shiva and where he had been burnt down to ashes by his own villainy, by virtue of the very boon he got from the Lord of Kailas. It is believed both by the Indians and Tibetans that the pilgrimage to Kailas is incomplete or does not bear full fruit if one does not visit Tirthapuri. Four or five miles down Tirthapuri is Gurugem, where a new monastery is being built by a pious Lama from Lhassa side. Ten miles further down is the village of Khyunglung, where there are some hot springs. From Tirthapuri Gartok is at a distance of 49 miles on the north-west and Gyanima Mandi is at a distance of 27 miles. Tarchan is at a distance of 40 miles from Gyanima.

Dulchu Gompa:—While returning one can visit this gompa, which is about 14 miles from Tirthapuri; there are some springs in the

neighbourhood of this monastery. Tibetans traditionally believe these springs to be the source of the Sutlej.

Seventh Stage:—*Manasarovar Parikrama.* The actual circumference of the Manasarovar is about 54 miles at the most, but never 80 or 200 miles as has been given by some irresponsible and superstitious people, who never undertook the circuit of the lake themselves. One can start for the *Parikrama* of Manasarovar from Tarchan, or from Chiu Gompa after returning from Tarchan and complete the circuit either at Gurla Pass or at Taklakot. If one wants to do the round in a more orthodox way, one may begin it either from Gussul gompa or from Chiu Gompa and complete the circuit wherefrom one has started. Of the nine circumambulations I did of the Holy Manas, I did some in four days, some in three days and one in two days. There are eight monasteries connected with the Holy Manas, five of which are very near the waters of the lake and the remaining three monasteries are a little away from the shores. The *Parikrama* of the Manasarovar, visiting all the eight monasteries is about 64 miles. Tibetans do the *Parikrama* of the Holy lake mostly in winter when the whole lake and all the rivers and

streams flowing into it are frozen, so that they might go throughout along the shores of the lake; or in autumn or spring, when most of the smaller streams are dry and the bigger streams contain less water so as to be easily fordable. In summer and rainy seasons one cannot go along the shores of the lake throughout. On the northern side one has to leave the shores and go higher up. Moreover, all the streams and rivers falling into the lake will be on high floods in summer due to melting snows and would be flowing very furiously, which oftentimes become unfordable after mid-day. On such occasions one has to stop at such places for the night and wait till the next morning for a low tide. Moreover, at the time when the Indian pilgrims visit Kailas and Manas, the shores of the lake are much frequented by the nomad robber tribes going up and down. Those who want to do the *Parikrama* of the Holy lake in summer or rainy season, should do so in parties, guarded by armed men and they should take good ponies or yaks to cross the rapid rivers.

Prasads:—Small and big fishes abound in the lake, which when beaten by high dashing waves, die and are drifted to the shore and stranded. These dead fishes are picked up and

dried in the sun and are taken by the pilgrims as *Prasad* of the Holy lake. They are preserved carefully or are used as incense, which is said to have the efficacy of dispelling evil spirits, of effacing the evil influence of planets and of curing various cattle diseases. Dried fishes are sold in the monasteries by the monks. Smooth pebbles of various shapes and colours are picked up from the west coast; a sort of violet sand (called *Chema nenga*—five sands) is picked up from the east coast, which is found in thin layers only for three miles and the water of the lake is taken in corked bottles or vessels by pilgrims as the sacred *Prasads* of the Holy Manasarovar. A variety of light-scented artemisia (*Davanam*) plant, is also taken as the incense of Manasarovar, which can be bought from the monasteries.

Another variety of scented plant called *Kangri Po* or Kailas *Dhup* grows round Kailas at a height of 17,000 feet. The plant is dried and used as incense. It is more costly than Manas *Dhup*, which grows in greater abundance at a height of 15,000 feet on the shores of Manas.

The waters of Gourikund and Tirthapuri hot springs are also taken as *Prasad* by pilgrims besides the yellow earth in a rock (called

Sindhura) and white deposits (called Bhasmasura's *Bhasma*) from the hot springs at Tirthapuri.

Conclusion:—Return journey should be done, taking proper rest wherever needed, following the route of the outward journey. As this pilgrimage cannot be undertaken easily, or often, one should spend some days leisurely in quiet meditation either at Kailas or preferably on the shores of the Manasarovar, where one can enjoy the *darsan* (sight) of the Holy Kailas and a bath in the Manas. Whether one be a pilgrim or tourist one should not fail to derive full benefit of these holy and grand places by staying there at least for a few days, but not run on in indecent haste. Pilgrims should make it a point to devote sometime daily for peaceful meditation and contemplation, by the side of the turquoise-blue surface of the charming lake. One breathes more happily and with greater ease ; one feels a real pleasure in life, and yearns to remain sailing indefinitely on the fascinating blue depths and the sacred waves. Exploration of the Geology or the Geography of the Mount or study of the Hydrographic relation of this unique Lake to lakes similarly situated in other parts of the world

is no doubt an extremely pleasant pastime ; and can be attempted by a person of average intellectual calibre ; but the inner joy which one feels when one is faced with an object of superhuman beauty and eternal charm, such as is presented by this summit under a cupola of perpetual snow, where according to Hindu tradition, Shiva (the Universal Spirit) abides permanently with his Divine Consort Parvati (the personification of Prakriti) and where, in terms of the Buddhist Scriptures, Buddha resides with his hierarchy of 500 disciples, is certainly better described by one more gifted poetically and aesthetically disposed than myself. How can Manasarovar and Kailas be the objects of divine honour from two religions so different as Hinduism and Budhism unless it be that their overpowering beauty has not only appealed to, but made an indelible impression on, the human mind, that they seemed to belong rather to Heaven than to Earth? Even the first view from the hills on the shore causes one to burst into tears of joy at the magnificent landscape ; a more intimate association undoubtedly throws one into a mystic trance wherein one feels nearer the Divine Presence than anywhere else. The

author feels that if he has stimulated interest in any of the numerous prospective readers of his book, to undertake this very wholesome journey to this abode of Bliss in the Abode of Snow and to feel that inner joy and enjoy that peace of mind which he is sure every mortal is bound to share with himself, his labours will have been more than amply rewarded. If in addition any one devotee, having been inspired by the August Presence himself, can hand on this torch of Illumination to his fellow brethren, the gratifying reflection of having originated and perpetuated this chain of inspiration will fill the author with that supreme satisfaction, which the fulfilment of a noble and self-imposed mission of serving humanity naturally yields as its most legitimate consequence.

ABBREVIATIONS

P.=Post Office

T.=Telegraph Office

H.=Hospital

D. B.=Dak Bungalow

F. R. H.=Forest Rest House

S. B.=School Building

C. G.=Camping Ground

m.=miles.

?=Information doubtful

OM

FIRST ROUTE TO HOLY KAILAS AND MANASAROVAR

From Almora *via* Lipu Lekh Pass—237 miles.

Halt No.	Name of place.	Distance between two places.	Total mileage.	Height above sea level in feet.	Remarks.
	Almora ...	0	0	5,41 4	District Headquarters, P., T., D.B., F. R. H., Hotels, Bazars, Motor Agencies, etc.; Haldwani, Railway station is 41 m. by foot and, 83 m. by motor, 1 m. Dungadhara Octroi post, shop, ½ ,, Baldoti, ponies stop here, 1 ,, Christian Mission Sanatorium, 1¾ ,, Chitai, shops, 1¼ ,, steep descent to Chaukhutiya or Pirsal, cross the bridge on a stream, from here gentle ascent up to Badechhina, 2 ,, Seel,

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

	Badechhina*	8½	8½	4,000	1	,,	P., F. R. H., S. B., Bazar, mangoes can be had from here up to Dharchula in season,
					1	,,	Supai, one small shop,
					1	,,	steep ascent through pine forest,
					1¼	,,	mild descent,
1	Dhaulchhina‡	4½	13	6,000	1¼	,,	steep ascent to Dhaulchhina P., D.B., shops, cool place,
					½	,,	further ascent, from here continuous steep descent of 5 m. up to Bhora Gadhera,
	Bunga ...	3	16		2½	,,	descent through thick forest to Bunga, shops, halting place of pony men,
					2½	,,	further descent through pines to Bhora Gadhera,
	Kanarichhina	3¼	19¼		¾	,,	F. R. H., shop,
					¼	,,	steep descent,
					1½	,,	Jalikhet, shop, mango groves,
					½	,,	ascent to Dungralekhchhina, plenty of mangoes in the neighbourhood,
					1	,,	steep descent,
					1½	,,	mild descent up to the bridge on the Sarju, cross the river by bridge to



48. Gengta Gompa (fourth Monastery of Kailas). [see page 121



49. Silung Gompa (fifth Monastery of Kailas). [see page 121



50. Southern view of Kailas from Silung Gompa. [see page 122



51. Huge snow-slides, come down from the Kailas peak to its eastern foot. [see page 122

2	Seraghat ...	4¾	24	...	Seraghat, situated on the left bank of the Saraju, shops, hot place, plenty of plantains and mangoes, (from here one road goes to Pithoragarh and Tanakpur Ry. Station); a little down the shops is a small Shiva temple, opposite which the stream Jengan joins the Saraju, the confluence is beautiful, 2¾ „ ascent to Naruvakaghol, shops, ½ „ steep descent, cross a bridge,
	Ganai ...	6	30	...	2¾ „ ordinary descent to Ganai, P., F. R. H., S. B., shops, hot place, ¾ „ Tapovan, shop, neat halting place, 1¾ „ Simalta, shops, 1 „ Sata, shop,
	Banspatan ...	6	36	...	2½ „ Banspatan, one of the most beautiful spots on the route; several valleys

* From here one path goes to Mirtola (5½ m. by footpath and 7 m. by bridle-path), where some American devotees built Lord Krishna's temple in an *Ashram* called Uttari Brindavan. Jageshwar is 5 m. from here.

‡ From here one path goes towards the east to Mirtola 5 m., and one path goes towards the west to Binsar 6 m., which is a good health resort, situated at a height of 7,913 ft.

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

						meet, steppy fields, steep gorges, narrow valleys, variety of cultivation,
					1½ ,,	Godigad, shop,
	Suklyadi ...	3	39	...	1½ ,,	shop, halting place of pony men,
					1 ,,	even road,
					2 ,,	steep ascent through pines to Berinag top (Bageshwar is 24 m. from here); from here up to the bridge of Gurghatiya (6¾) it is one continuous steep descent, very slippery during rains;
3	BERINAG*	3¼	42¼	7,000	¼ ,,	Berinag or Veninag, P., H., F. R. H., shops, last place to get sweets, Dharmashala, Tea estate, Nag temple is ½ m. away from the bazar, cool place, from here fine view of the snow peaks of Badrinath, Nandadevi, Nandakot, Trisuli, Panchachulhi etc. and Chhiplakot, beautiful scenery up to the end of the descent,
	Gartir ...	2½	44¾	...	2½ ,,	descent to Gartir or Gartirik, shops, plenty of plantains and milk, good halting place,

					½	,,	descent to Baghora, shop,
					¾	,,	descent to Danu Thal, shop,
					2½	,,	descent to Liktad shop, guava gardens,
					¼	,,	Gurghatia bridge, cross the bridge on the stream,
					1	,,	ascent,
					¾	,,	Amtad, big village,
4	Thal‡ ...	7	51¾	3,000	1¼	,,	Thal, shops, this place is situated on both the sides of the river Ramaganga, (one road goes to Milam), cross the hanging bridge on the Ramaganga to its left bank, here is an old temple of Baleswar Mahadev, big fair is held on *Vaisakhi* for a week; near by is a small hill stream,

*The K. M. K. Committee's projected route on the outward march is as follows : Almora to Badechhina 8½ m., to Panwanaula 7 m., Jageshwar 4½ m., Naini 5 m., Harara 5 m., Seraghat 2 m., Gangolihat 8 m., Patal Bhuvaneshwar 4 m., and Berinag 10 m. (total 54 m.) ; and the return journey is as follows : Berinag to Sani Odyar 12 m., Bageshwar 12 m., Binsar 17 m. and Almora 13 m. (total 54 m.).

‡There is a temple called Ek-hatiya Debal (or temple constructed by one-handed architect), about ¾ m., up the Post Office ; between the Debal and the pilgrim route flow two streams with two pretty looking small waterfalls. The temple is carved out of one single boulder and is at a distance of a few minutes' walk from the road,

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

					¼	,,	P., F. R. H., S. B., shops, plenty of plantains and mangoes, hot place,
					3	,,	steep ascent, (and slow ascents up to Sandeo),
					2¼	,,	Sata, one Missionary building,
					1¼	,,	Mapani, a hill stream falling down from above,
	Sandeo ...	7¾	59½	6,400	1	,,	F. R. H., no shop near by, fine view of the snows,
5	Didihat ...	2½	62	6,000	2½	,,	P., S. B., shops,
					3½	,,	Kantadhar,
	ASKOT* ...	7	69	5,000	3½	,,	steep descent to Askot, P., F. R. H., S.B., bazar, Dharmashala, Temple, Rajbar or Zamindar of Askot lives here,
					3¼	,,	steep descent to Garjya hanging bridge through a pine forest, very slippery during rains, there is a beautiful waterfall sliding down from the top of a mountain over the rocky wall in several ramifications ; cross the hanging bridge on the Gori Ganga to its left bank, here is a small shop, (from here one road leads up the Gori Ganga to Johar),

6	Zonzibi‡ ...	5	74	...	1¾ ,,	down the Gori bank to Zonzibi ; here is the confluence or Sangam of the Gori, coming from Milam and Kali Ganga coming from Lipu Lekh Pass,
					½ ,,	ascent to Dudigam, winter quarters of Darma Bhotias,
					3¼ ,,	Ascent with reliefs here and there to Khinkhola, which is only pony

*The road from Tanakpur Ry. Terminus meets here. The route is as follows: Tanakpur to Sukhidhang camp or Maljhari 9 m. (Punyagiri Devi is 14 m. from here *via* Tundyas), to Deori 8 m., Champavat 15 m. (Mayavati Ashram is 2 m. up this place), Lohaghat 6 m., Chhura 9 m. Gorana 10 m., Pithoragarh 7¼ m., Salagarh 10 m., Sigalikhan 9½ m., and Askot 6¼ m. (total 90 m.).

‡Most of the villagers are Mohammadans, several other vacant houses and campings of the Bhotias ; there is held a big fair on *Vrischika Sankranti*, in November when the Bhotia merchants of both Johar and Darma Paraganas gather here in great numbers with all the Tibetan goods—woollen blankets, skins, wool, salt etc, and a brisk trade of over a lakh of rupees worth is done; thousands of Nepalis and the down country people also gather here, the *mela* lasts for a week; a little up the Sangam, situated in a thick grove of mango and other trees is a small temple of Kali-Gori-Maheswari ; the confluence presents a fine spectacle; when the Post Office at Garbyang is closed in November it is shifted to this place for 6 months; winter residence of Darma Bhotias ; from here up to the Lipu Lekh Pass the route goes almost up the river Kali ; the Boundary line of British India and Nepal.

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

						men's halting place for the convenience of grass, no shop,
	Balvakot ...	6½	80½	3,000	2¾ ,,	the village Balvakot is higher up above the road, S. B., shop, hot place, winter residences of Darma Bhotias,
					1 ,,	Kuchiya, Government C. G., no shop, hamlet,
					1 ,,	Nanthadi, hamlet,
					1¼ ,,	Chharsam,
					¾ ,,	mild ascent,
					1 ,,	steep ascent to Chholioki Dhar,
					1 ,,	steep descent to the village Kalika, while descending to Kalika one can have a fine view of the fields below and the winding and descending Kali, cross a stream here,
					¾ ,,	Gothi, winter houses of Darma Bhotias,
					¾ ,,	Nigalpani, winter house of Darma Bhotias,
					½ ,,	Phultadi, village, mangoes and plantains, cross a stream to
					¼ ,,	Galathi, winter houses of Darma Bhotias,
7	**Dharchula.***	10	90½	3,000	1¾ ,,	Dharchula, P., H., D.B., S.B., Shop,
	Tapova...	2	92½		2 ,,	Tapovan, once this used to be a

					centre of the Rama Krishna Mission, there are some hot springs just near the Kali river, but they would be under water if the river is in floods,
				4½ „	Kulgad, one can have a fine view of the stream, coming down very precipitously,‡

* Rai Sahib Pt. Prem Vallabhji or Pt. Umapatiji may be consulted for help; horse conveyance ends here, coolies to be engaged from here up to Garbyang or to Khela if through coolies are not available, plenty of plantains and mangoes are available, and guavas on return journey; here are winter residences of Byans Bhotias, down below on the Kali is a rope bridge connecting Dharchula with Nepal State, where there is posted a Nepali Lieutenant with 50 policemen; hundreds of tins of ghee is exported from the Nepal side to Almora, good ghee is sold at the rate of 1 to 1¼ seers per rupee, from here up to Pangu there are poisonous snakes.

‡ From here one road goes up to the village Jumma (2 m.) and thence to the famous Chhiplakot lakes, (about 19 m.) situated at a height of about 14,400 ft. wherefrom one can have the best panoramic views. This trip may be undertaken on the return journey from Kailas, only by the very adventurous. Beginning from Rilgad right up to the lake it is one continuous and very steep ascent, oftentimes very dangerous; but the trip is worth the whole trouble. The lakes are also called Chhipla Kedar or Najuri Mund. It is a pilgrim place of about 10 or 15 villages, some on Dharchula side and some on Johar side; the bigger lake, called Kakrolakid, about 1020 ft. in circumference is the pilgrimage of the Joharies; and the smaller lake, about 840 ft. in circumference is the pilgrimage of the villagers of Dharchula side; the bigger lake is several feet deep and the smaller lake is very shallow and becomes dry in early winter. I visited these lakes on 23rd October 1937; several coins are offered to the deities of the lakes, but none will or can take them.

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

						cross the Kulgad stream by bridge
					1½ ,,	Rilgad. From Khantadhar (3½ m. before reaching Askot) up to this place, it is under the revenue jurisdiction of the Rajbar of Askot, who collects the revenue from that area, and pays part thereof to the Government.
8	Khela* ...	8	100½	5,500	2 m.	Steep ascent to Khela, Shop, a good Dharmashala, Post Office is a quarter of a mile further in the village; S. B , best cow's ghee can be had at the rate of 1 to 1½ seers per rupee ;
					½ ,,	steep and winding descent to Tova-ghat ; cross the roaring, foaming and jumping Dhauli Ganga to its left bank by a wooden bridge ; the Dhauli comes from Darma Pass and falls into the Kali Ganga ¾ m. down the bridge ; fine view of the Dhauli from the bridge ; from here begins the Chaudans Patti of the Bhotias ;
				9,000?	3 ,,	very steep ascent to Thani Dhar, from here very fine view of Khela

							and the surroundings; here is seen the first heap of stones, with flags placed on the pass.
	Pangu†	...	6	106½		1½ ,,	gradual ascent to the first Bhotia village of Pangu on this route, S.B., many walnut trees,
					6,698?	1¼ ,,	descent to Jungtidhar stream,
9	Soosa‡	...	3	109½	8,400?	1¾ ,,	steep ascent to Soosa, S.B., Dharma-

* 9½ m. up Khela on the Darma road is a small hamlet of 3 houses called Nyo, very near the village Sovla. Some 80 yards behind the village is a cave called Khar Odyar or "death cave". The cave is 24 ft. long, 6 feet broad inside and 9 feet at the mouth, 6 feet high inside and 12 feet high at the mouth. It is said that whatever creature enters it dies instantaneously; I entered the cave with some precautions on the 5th October 1937 in the presence of some villagers. Inside the cave I found about 40 *Kalchuna* birds, some crows, several big wild spiders, rats, and a few other birds, besides the two old skeletons of boa-constrictors (*Ajagars*) said to have entered the cave a few years back and died instantaneously; a little away from the cave are some sulphur springs. I believe that some poisonous gases or suffocating sulphur gases might be issuing out of the cave in rainy season. The cave is damp and the dead bodies of some of the birds were fresh. From Khela one route goes to Kailas *via* Darma Pass and Gyanima Mandi; Ref. Second Route to Kailas.

† From here upwards provisions can be got from any of the villagers, as they are all merchants; there are some sort of *Dharmaskalas* in every village.

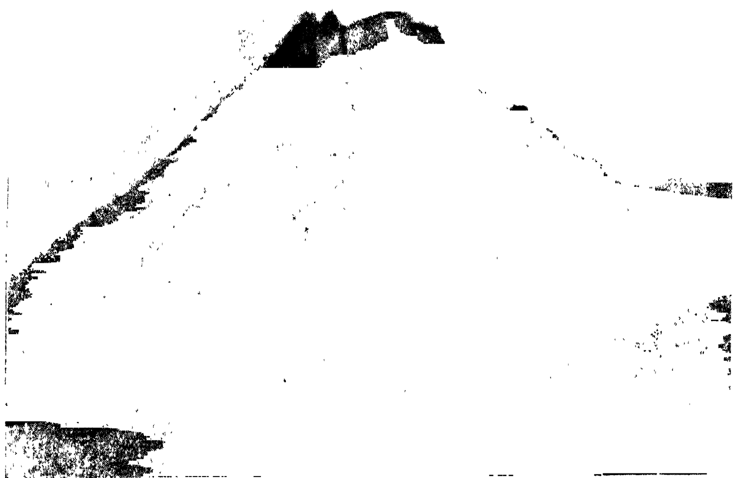
‡ Three miles east of this village situated on a beautiful spot is the *Sharada Ashram* of Shri Narayana Swamiji Maharaj of South India.

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

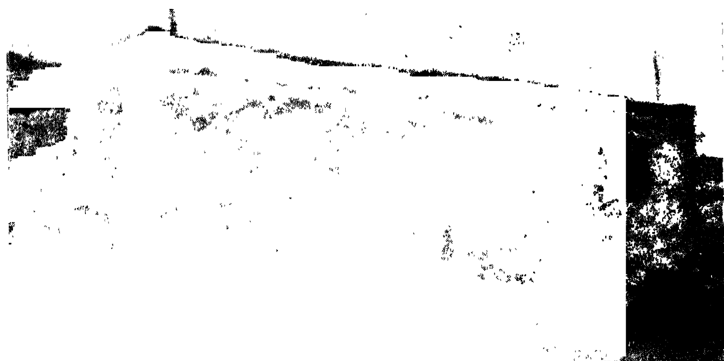
					shala, provisions can be had from the village, plenty of potatoes, cold place,
Tithlakot ...	1½	111	9,068	1½ ,,	ascent to Tithlakot; Dharma Dwara, a bell dedicated to a goddess; piles of stones and flags, good camping place, no village or shop; but midway between Soosa and Tithlakot is a Dhramashala,
				¾ ,,	steep descent to the village Sirdang, S.B.,
Sirkha ...	1¼	112¼		½ ,,	further descent to Sirkha, which is a furlong below the road, S. B., Dharmashala, one furlong above the road is a Missionary garden, where *adu*, apples and pears can be had either on outward journey or on the return journey; big walnut trees, provisions can be had from the village,
				1¾ ,,	descent to Sumariya, sometimes a shop,
			10,000	2¾ ,,	very steep ascent through thick forest to Sumariya Dhar, a heap of stones with flags,
				3¼ ,,	very steep descent through a thick

52. The Holy Manasarovar, [see page 69

53. Gussul Gompa (first Monastery of the Holy Manasarovar)
[see pages 113, 123



54. Chiu Gompa and the Ganga Chhu flowing at its foot (second Monastery of the Holy Lake.) [see pages 71, 123



55. Cherkip Gompa (third Monastery of the Holy Lake.)
[see page 123

							forest to Sinkholagad stream, cross the two branches of the stream by wooden bridges,
					7,000	1½ ,,	gently up, to the village Galla, walnut trees and oaks,
10	Jipti	...	11	123¼	8,000?	1¾ ,,	gently up, to Jipti, one shop with a decent Dharmashala attached to it, cleanest place on the route, a small water *Dhara*; Kali, which is missing from Khela, appears here again several hundred feet down below in the gorge,
						1 ,,	descent to a place called Bindakot, here is a small water *Dhara*, from here up to the Nijang falls it is called *Nirpani*. *From* Bindakot up to Garbyang it is the worst part of the whole journey,
						2½ ,,	very steep and sometimes steppy descent to Jumliodyar also called Nijang Talla or Nagorpu, hill stream nearby, Kali also is very near, (crossing a wooden bridge on the Kali to its right bank, the road used to be on Nepal side for about a mile, but now the road

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

						is on this side of the river), caves Bhotia camping place,
					$\frac{1}{2}$	,, Thampakugad (Thing) waterfalls, about 50 ft. high falling into the Kali Ganga below on Nepal side,
					$\frac{3}{8}$	,, very steep steppy ascent,
					$\frac{3}{8}$	,, ,, ,, ,, descent,
					$\frac{1}{2}$	,, plain road,
					$\frac{3}{8}$	,, steep ascent,
	Nijang falls...	$5\frac{3}{4}$	129	...	$\frac{1}{8}$	steep descent to the beautiful, Nijang-gad waterfall of about 70 feet high, the stream also is coming down precipitously, cross the wooden bridge on the stream; from here begins Byans patti of the Bhotias,
				8,000	$\frac{3}{4}$	,, steep ascent to Bola,* here Kali is flowing like a reptile, 1,500 to 2,000 ft. down below through a steep-walled rocky gorge; and it takes a sharp hairpin bend;
					$1\frac{1}{4}$	,, steep descent,
					$\frac{1}{2}$	,, Bhotia campings of Malpa, cross the stream, about 200 yards upon an elevated
11	Malpa ...	$2\frac{1}{2}$	$131\frac{1}{2}$	7,200		land is the Dharmashala of Malpa,

					no shop ; from Malpa to Garbyang the road is very dangerous and is full of hopeless landslips during rains,
				½ ,,	steep ascent
				½ ,,	even
				½ ,,	ascent
				1 ,,	ascent to Pelsipi, Bhotia campings in caves, a little before reaching this place are two big fans of waterfalls, falling like shower baths on the road ;
			8000	2 ,,	ascent to Lamari, fields of Budhi,
				2½ ,,	steep ascent to Kothla fields,
				¾ ,,	steep descent to Palagad or Budhi-gad, cross it by a bridge,
Budhi	8¾	140¼	8,500	1 ,,	gentle up to the village Budhi, situated a furlong away from the road. S. B., Dharmashala, a big Bhotia village, provisions can be had from the village, fine view of the snow slopes of Nanjung on Nepal side, just opposite the village; two crops are grown in this village; from this vil-

*From here, going over the Nijang falls there used to be the old Nirpania route direct to Gallagam, without touching Jipti. There used to be scarcity of water on that route, hence the name Nirpania. Now it has fallen out of use.

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*)

						lage upwards all people get down to Dharchula and to other warmer places in winter, only a few people live in the villages to guard them,
			10,500	2½	,,	very steep ascent, flags, a little further is a temple with several flags, there are 3 houses here of Budhyals where Tibetans used to come in the beginning of winter to exchange their salt for grain ;
				⅜	,,	Bhotia camps on a plateau called Kheto Thanga, extending for about 3 furlongs, one of the most beautiful spots with flower-beds,
				½	,,	very steep and slippery descent through pines to a small stream,
				⅛	,,	to Chongphu Chhu stream, campings,
				¾	,,	gentle ascent to the village bell, on the way there are beautiful grassy plains bedecked with flowers of various hues and kinds, on plants hardly rising above the ground ; these flowerbeds are simply charming ;

12	**Garbyang***	5	145¼	10,320	¾	,,	descent very slippery and muddy if rainy, to Garbyang, last Indian village on this route, last Post Office, D. B., S. B., Dharmashala, biggest Bhotia village of 200 houses,
					¾	,,	very steep and slippery descent to the bank of the Kaliganga,
					½	,,	confluence of the milky Tinker river and the ovaltine-coloured Kali.‡ Cross the wooden bridge of Chhangru on the Kali to its left bank

*Patwari, School Master and Post Master may be consulted for further preparations, old coolies should be discharged and ponies or *jhabbus*, should be engaged up to Taklakot; tents or woollen blankets can be got on hire; all provisions available; wheat, barley, *papar* are grown here, potatoes, cabbage mustard, turnips, and a few other vegetables can be had on the return journey; very cold, there are fresh water-springs for drinking purposes and the Kali is at a distance of about a mile down below. The people of Garbyang are called Garbyals, of Budhi, Budhyals, of Kuti, Kutyals, of Chhangru, Chhangryals and so on.

‡From here one road goes to the village Kuti, which is 18½ m. from Garbyang. In the neighbourhood of the village are found several beautiful fossils of some seashells of the geological period when that part of the Himalayas was under sea. There are varieties of designs. These are what lay people call *Saligrams*, the various representations of *Vishnu*. These fossils are of the same type as we find at Damodarkund, the source of the River Gandaki, in Nepal. I found such kinds of fossils or *Saligrams* at Puling (on the way from Gangotri to Kailas), at Untadhura and other places.

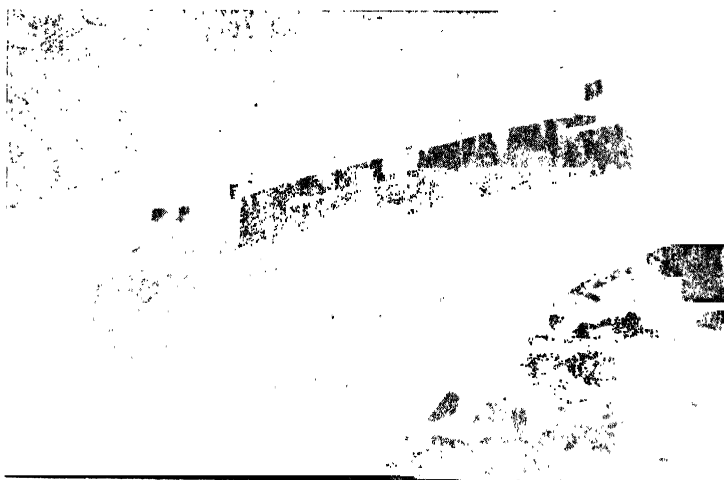
First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

					to Nepal side, here is the Nepali Police chauki.*
				½ ,,	up along the Kali,
				1¼ ,,	ascent with reliefs, cross the Jhekti-nala, from fields, campings and huts of Kauva Talla begin,
				1¾ ,,	confluence of the Kali river and the Kuti river ; the Sangam is at a distance of 2 or 3 furlongs down below the road. Though the river Kuti is almost twice as big as Kali, the Kali is said to be the main river, from here begin the fields, huts and halting sheds of Kauva Malla; Kauva is the temporary habitation of the villagers of Gunji during cultivation season; and extends for
				1¼ ,,	
				½ ,,	cross the Shangduma bridge on the Kali to its right bank to British side,
				1¼ ,,	Larela camps,
				1¼ ,,	Sindidupgad,
				2 ,,	further cross the bridge to the left bank of the Kali, a few yards further



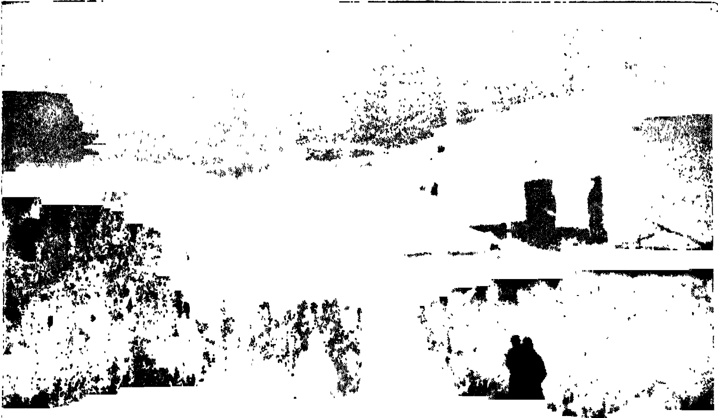
56 Langbona Gompa (fourth Monastery of theHoly Lake)

[see page 124



57. Funr. Gompa (fifth Monastery of the Lake.)

[see page 125



58. Seralung Gompa (sixth Monastery of the Lake.)

[see page 129



59. Sunset on the Holy Manasarovar. [see page 126

13	Kalapani‡	11	156¼	12,000		up is a big spring or springs gushing out of big boulders of stones at the foot of a mountain. The water of the spring is flowing out as a small brook into the foaming river below after a few yard's course, the spring is called Kalapani, and the brook, Kali river; as such, Nepal Boundary ends here.

*¾ up the bridge situated on the tableland is the village Chhangru (9.990) of the Bhotias. There is a big cave about ½ a mile above the village, considered to be the abode of evil spirits, where there are several human skeletons. When there broke out an epidemic of small-pox the villagers fled away to the cave with their goods, where all perished due to the same epidemic. But several weird stories are woven round the cave.

‡The spring is said to be the traditional source of the Kali; though the main river is coming from the Lipu Lekh Pass. The spring is dedicated to Kali, so it is called Kalipani, which is corrupted into Kalapani 'black water'. The stones over which the water of the spring is flowing are also black, so some think that the spring is called Kalapani (black water). There are camping places on either side of the spring. From here for over a mile are the fields of Garbyals. Keep some sour articles in the pocket for use on the way and start from Kalapani at 3 or 4 a m. in the morning and cross the Lipu Lekh Pass before the sun gets hot so that you might not feel much exhaustion while ascending the pass,

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

				¾ ,,	cross the Pankhagad stream by a wooden bridge*,
				½ ,,	confluence of the Gariphu and the Yirkhagad (Kali); a little further cross the Kali by bridge to its right bank, a little cultivation,
				1 ,,	steep ascent to Kirangkong, shop, two *Dharmashalas*, a *dhara*, *Jhabhu* Choukidar lives here; fine view from here,
				1 ,,	Ngyur, camping parapets, cross the Ngyurgad.,
				⅛ ,,	Talla Tāra, 2 *Dharmashalas*,
				⅜ ,,	ascent to Malla Tara, 2 *Dharmashalas*,
Ngavidang	4¼	160½		½ ,,	ascent to Ngavidang 2 *Dharmashalas*, last *Dharmashalas*, *pema* shrub for fuel, one stream flowing in a broad valley meets the Kali on its left bank, scarcity of fuel; good pasture for ponies, from here up to Lipu Lekh Pass it is a steep ascent,
				¾ ,,	ascent to Chil C. G.
			15,000	1 ,,	ascent to Shiangcham, damp, very cold,

				1¼	,,	ascent to Chinku, foot of the Lipu Lekh Pass,
LIPU LEKH PASS‡	5	165½	16,750	2	,,	steep ascent to the Lipu Lekh Pass called Phbia La by the Tibetans, flags and heaps of stones.
				3¾	,,	very steep descent into Tibet to the Lipu Lekh stream, cross it to its right bank,
Pala	6	171½	14,000	2¼	,,	further descent to Pala, 2 *Dharma-shalas* with four rooms in each; extensive campings; if one is exhausted he can stop here and go to Taklakot next day early in the morning.

* This place is called Pankha by Bhotias, but the whole place from Kalapani spring up to this place is called Kalapani, by down country people; here are four or five huts of the farmers and one big building often used by pilgrims for night halt; here is seen the first heap of *mani* stones.

‡ In June one may have to go on snow for 2 or 3 furlongs before reaching the pass but very little ice in July. This is the boundary line of India and Tibet. Rest a while on the pass, if it is not windy, enjoy the grand view of both the sides of the pass, take a little tiffin and move on. From the pass right up to Pala it is one continuous descent, the first half being very steep.

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*)

				¼	,,	further on is the confluence of the Tisum stream coming from the Lipu Lekh and Jungjin Chhu coming from Tinker Lipu Lekh, cross the Jungjin Chhu by bridge and the animals wade the stream ; this stream swells in the afternoon and sometimes becomes unfordable, in which case one has to stop that day there and cross the river next morning,
				1¼	,,	down along the river ; from this river, water is diverted into small canals and taken to several villages of Taklakot for cultivation,
				1¾	,,	further on the village Tashigong with one house, then through barley and pea fields,
				1½	,,	to the village Magrum, several houses, one is reminded of the plains with vast fields and canals, there are *panchakkis* (flour mills run by water power), cross the river by bridge to its left bank and proceed to

14	**Taklakot***	5¼	176¾	13,100	½	,,	Taklakot Mandi,
					⅛	,,	ascent,
					⅜	,,	steep descent to Gukung, village in caves, cross the bridge on the Karnali or Map Chhu to its left bank. Here is the Mandi of the Nepalis where rice, wheat and barley are sold and exchanged,
					1½	,,	to the village Chhamo Chhorten, barley and pea cultivation up to Garu,
	Toyo	3	179¾		1	,,	village Toyo, where there is the *Samadhi* or *Chhorten* of the brave

*It is also called Pilithanka, situated on a narrow plateau at the foot of a hill, 300 feet high, on which stand the famous Similing Gompa, or monastery and the Zongpan's (Governor's) residence. There are about 250 monks in the Similing monastery, including all its branches; 4 or 5 are Lamas and the rest are *dabas*; there are 300 to 500 tents of Byans, Chaudans, and Darma Bhotias in the Mandi; all provisions aud other requirements can be had from the Mandi; change only a few rupees into Tibetan coins (*tongas*), sometimes pilgrims are deceived in the exchange rate; there is scarcity of fuel here. Conveyance arrangements should be made here for further journey to Kailas and back to this place, and provisions bought; blankets can be bought; tents and firearms may be hired and guides engaged. From here the famous Khochar or Khocharnath monastery is at a distance of about 12 miles which may be visited before going to Kailas or on the return journey.

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

				General Zoravar Singh, who annexed Ladakh (the extreme Western part of Tibet) to Kashmir,
				½ ,, Garu Chhu, cross the river by bridge,
				¼ ,, ascent to the village Garu,
				1½ ,, mild and steep ascent, a big heap of stones (called *laptcha* in Tibetan), Similing Gompa is seen, from here
				½ ,, ascent,
				¾ ,, descent to a beautiful brook called Lee Chhu in its lower course,
				2 ,, ascent to a big *laptcha*,
				1¾ ,, plateau,
Ringung	8½	188¼	14,400	¼ ,, steep descent to Ringung Chhu, cross it to its right bank (the village Ringung is about half a mile down the river away from the road) *Mani* wall;
				⅛ ,, cross the channel taken from the Ringung gorge to village Ringung,
				⅛ ,, a branch from Ringung Chhu, which falls into Barfu Chhu, cross it,
				2¼ ,, gentle ascents and descents to Barfu or Parbu Chhu campings (the village Barfu or Parbu is over ¾ m.

							down this place with 2 houses),
15	Baldak	4½	192¾	15,000	2	,,	Baldak Chhu, cross it to its right bank, vast campings of Baldak,
					1½	,,	ascent, 3 *laptchas* within 50 yards, if the sky be clear, one can have the first glimpse of the top of the Holy Kailas peak from here ;
					1¼	,,	*laptcha*, top of Kailas peak seen again from here,
					¼	,,	Segam camping parapets in the midst of marshes,
	Gurlaphuk or Gori Udyar	4½	197¼		1½	,,	Gurla Chhu, cross it to its left bank, Gurla Phuk is called Gori Udyar by the Bhotias, here are several camping places and some caves said to be the birth-place of Ganesh ; from here up to the Gurla Pass it is a steep ascent on sharp stones,
					3½	,,	steep ascent to a big heap of stones,
					⅛	,,	another big *laptcha*,
					⅜	,,	descent to a small stream coming from the Mandhata peaks and falling into the Rakshas Tal ;
							about 200 yds. steep ascent to

First Route to Holy Kailas and Manasarovar *via* Lipu Lekh Pass—237 miles (*continued*).

	Gurla La*	4	201¼	16,200			Gurla La or Gurla Pass, big *laptcha* or a heap of stones, flags, festoons and cairns,
					¼	,,	descent, big *laplete*
					½	,,	descent to a stream coming from the Mandhata and flowing in to the Rakshas Tal; here are some camping parapets,
					¾	,,	descent to stone piles or cairns,
					2½	,,	steep descent to the camp Thampara.
16	**Mana-sarovar**	7	208¼	14,950	3	,,	further descent to the **Holy Manasarovar**, just near the Yushup Tso, a semicircular lakelet or lagoon in the N. W. corner of the Holy lake, almost parallel to it; the distance between the lagoon and the lake is only 15 to 24 feet and several swans and other birds are in large numbers here,
	†Gussul Gompa	4	212¼	15,100	4	,,	along the western shore of the lake to Gussul Gompa,
					2	,	along the shore to Tsering Madang, C. G., a *mani* wall,
					1¼	,,	Tseti Tso,‡
					1¼	,,	red rock corner,

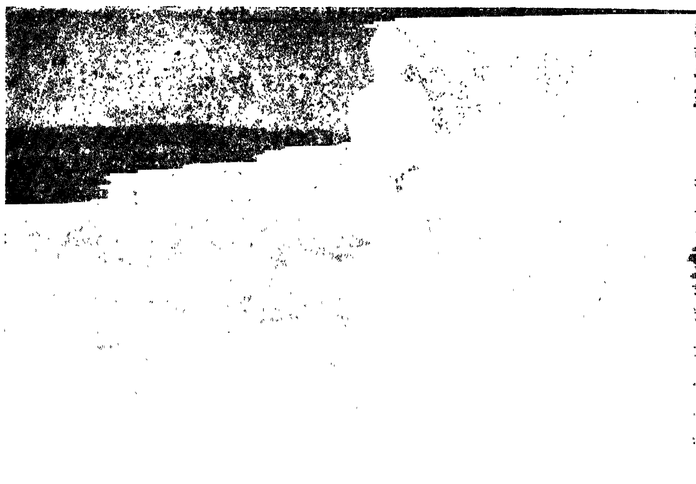
*From here one can command a grand panoramic view of the surrounding regions. On the back is the long range of snow peaks beginning from Kamet, Lipu Lekh to Nepal peaks ; on to the right are the massive giant heads of Mandhata (25,355 ; 22,650 ; 22,160) and in the front are the crystal clear emerald-watered Holy Manas Lake and Rakshas Tal on the right and left respectively and in the background stands aloof in the Kailas range, conspicuously and picturesquely the majestic and silvery Kailas Dome with awe-inspiring solemnity and weird grandeur, facing the proud Mandhata and overlooking the twin lakes bedecked with graceful families of *Rajahansas* or the royal swans. From the Gurla Pass one route goes to Chiu Gompa, or Parkha direct *via* Lanka *Donkang* or the ruined *dharmashala* in the S. W. corner of the Rakshas Tal. This route is no doubt four or five miles shorter than the one we are to take now. But by our present route, one can enjoy the march along the whole of the west coast of Manasarovar in its close company. From here one more path goes towards N. E. to Thugulo Gompa or Thokar, (9¼ m.) the eighth monastery of the Holy lake situated on its southern shores.

†Gussul Gompa is hanging like a swallow's nest from the rock over the lake, about 150 feet above the level of the lake. This is the first monastery of the lake with 3 *dabas*, who change triennially. It is a branch of the Similing Gompa. One can have a grand view of the Holy lake from the top of the Gompa and can spend hours together in silent contemplation. This is the warmest of all the places on the Manas. But to have a view of the Kailas one has either to go over a steep ascent up the Gompa or go along the shores of the lake for over 3 furlongs northwards. Near the Gompa and down below, just by the side of the lake are some caves.

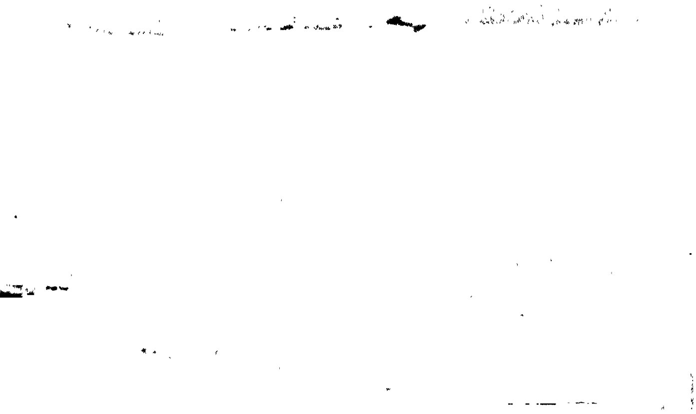
‡ This lake is ¾ m. away from the Manas with an island in it. Both in the lake and on the island there are large deposits of borax, which is taken by the people in the neighbouring regions for washing clothes and hands. The working of borax was stopped here by the Tibetan Government several years ago, due to the supposed wrath of the mining deity.

First Route to Holy Kailas and Manasarovar *via* Lipu'Lekh Pass—237 miles (*concluded*).

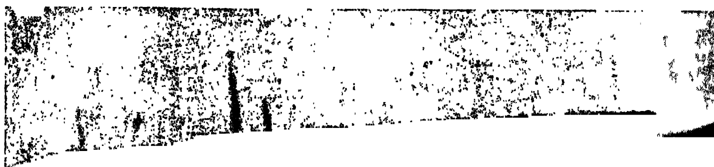
					1¼ ,,	Serka Khitong, a *mani* wall,
					1¼ ,,	further to Malathak, volcanic rock projection into the lake, which stands almost vertical and allows no further passage along the shores excepting during winter when the lake freezes,
					¼ ,,	steep ascent,*
	Ganga Chhu† (near Chiu Gompa)	8¼	220½	15.100	1 ,,	descent to the hot springs situated on the left bank of Ganga Chhu,
	PARKHA or BARKHA‡	9	229½	15,050	9 ,,	to Parkha or Barkha; Tasam or Tarzam—Tibetan Transit Officer—lives here, fine view of the southern aspect of the Holy Kailas,
13	**Tarchan or Darchan**¶	7½	237	15,100		crossing Dama Chhu and several ramifications of the Zhong Chhu and Tarchan Chhu, reach Tarchan or Darchan,



62. A pilgrim taking bath in the Holy Manasarovar. [see page 129



63. The Holy Kailas and Manasarovar, taken from Thu[illegible] [see page [illegible]



60 Yerngo Gompa (seventh Monastery of the Manas) [see page 128



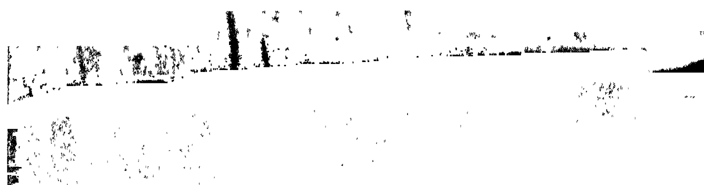
61 Thugulo Gompa (eighth Monastery of the Holy Lake) [see page 129



44. Dolma La (18,600). [see page



45. Gourikund [see page



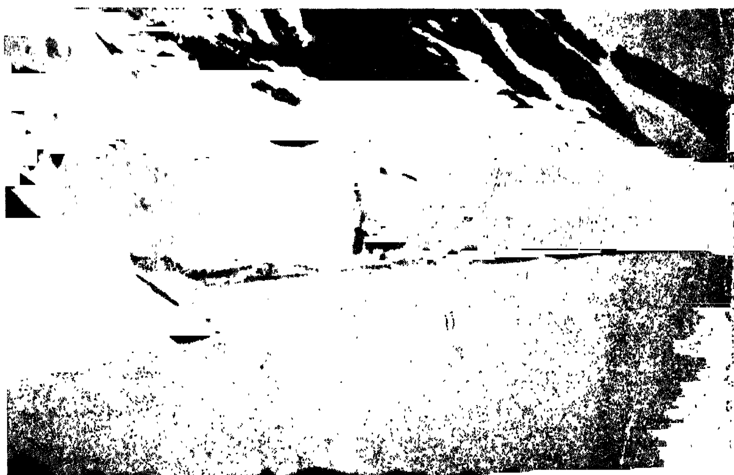
60 Yerngo Gompa (seventh Monastery of the Manas.) [see page 128



61. Thugulo Gompa (eighth Monastery of the Holy Lake.) [see page 129



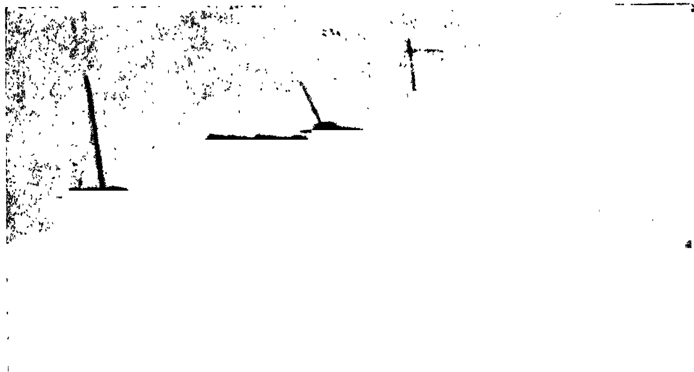
44. Dolma La (18,600). [see page 118



45. Gourikund [see page



46. Avalanches sliding down into Gourikund. [see pages 78, 118



47. Zunthulphuk Gompa(third Monastery of Kailas).

[see page 120

After getting down for ½ m from this place, to the left of the path is a red *Chhorten* called Serka Khiro, where mining operations took place several years back but since stopped.

†Here are a *Donkang* (Tibetan *Dharmashala*), some caves and a hot water *Kund.* Ganga Chhu is the only outlet of Manasarovar and flows into the Rakshas Tal. There is a boiling hot water spring on a rock situated in the middle of the Ganga Chhu and another hot spring on the right bank. The channel Ganga Chhu is 40 to 80 ft. in breadth, 2 to 4½ ft. in depth and about 6 m. in length from Manasarovar to Rakshas Tal. It is nearly 2 furlongs' steep ascent to the Chiu or Jiu Gompa, situated on a pyramidal hill, roosting like a bird. There are 5 *dabas* in this Gompa and is attached to Diraphuk Gompa of the Kailas. This monastery is situated on the N. W. corner of the Holy Manas and is the second Monastery of the lake. It is better to camp either on the shores of the Manas near Malathak or at the hot springs on the Ganga chhu than in the Gompa.

‡There are two houses here, of which one belongs to the Tasam and the other is a Rest house. There are some black tents of the shepherds wherefrom milk, curds cheese, butter and other dairy products are available. Parkha is the third Tasam on the highroad from Gartok to Lhassa.

¶Tarchan is situated on the southern side of the Kailas, wherefrom Kailas *Parikrama* begins and ends. This village belongs to Bhutan and is under the Bhutan Officer called Tarchan Labrang. He has a big house here, besides which there are a few more and some black tents. Here is held a big Mandi by the Bhotias of Johar and Darma parganas for over 2½ months. Provisions can be had from the Mandi. This is a big wool trade centre. From here one can have a glimpse of the Kailas.

OM

KAILAS PARIKRAMA—32 miles.

Halt No.	Name of place.	Distance between two places.	Total mileage.	Remarks.
	Tarchan or Darchan	0	0	15,100, Kailas *Parikrama* begins,
				2¼ ,, with slight ups and downs to Changja-gang, wherefrom *Sashtanga Danda Pradakshina* to Kailas is done; several *mani* walls,
	Sershung	3¾	3¾	1½ ,, descent to Sershung, here is a big flag staff called Tarbochhe, dedicated to Buddha, a big fair is held here every year on *Vaisakha Pournima*, to commemorate Buddha's Birth, Enlightenment and Nirvana, all which fall on the same day; old flag staff is dug out, old flags removed, new flags are tied and rehoisted; a few yards further is a red Gate,
				1 ,, up the Lha Chhu, wade one branch of the river and cross the main river by

					bridge,
Nyandi or Chhuku Gompa* (i)	1¼	5	¼	,,	steep ascent to Nyandi or Chhuku Gompa, cross the river back to its left bank,
			2½	,,	further up to Gombopang, a black hood-like peak standing just to the west of Kailas; there are some big and beautiful fans of streams falling from the Nyandi mountain on the right bank of the Lha Chhu, one of which is about 700 feet high;
			2½	,,	further on are the two streams of Belung and Dunglung falling into the Lha Chhu on its right bank, which are to be crossed by those going on the other side of the river; there is a small bridge on the Dunglung Chhu,

* The Gompa is perching like a bird's nest in the mighty fort of the Nyandi mountain. This is the first monastery of the Holy Kailas with 3 *dabas*. There are two big elephant tusks in this monastery, which are each 20 inches in circumference at their thicker ends and 54 inches long. One can enjoy fine view of the Kailas from the top of the monastery. One can continue the journey either on the right bank of the Lha Chhu or cross the river again to its left bank and continue on that side of the river, which is a bit shorter than the route on the right bank.

Kailas Parikrama—32 miles (*continued*).

1 **Diraphuk Gompa*** (ii)	7¼	12¼	2¼	,,	further cross the Lha Chhu to its right bank and reach the Diraphuk Gompa also called Dithinphuk,
			¼	,,	descent from the monastery to the bridge on the Lha Chhu, cross it to its left bank; from here up to the Dolma La it is a steep and tiring ascent,
			2½	,,	very steep ascent to Dikpa Karnak† or sinners' test stone,
DOLMA LA‡	4	16¼	1¼	,,	very steep and hard ascent on stones to Dolma La or pass, 18,600 ft. in height,
GOURIKUND	¼	16½	¼	,,	very steep descent to the Gourikund (18,200), called Thuji Zimbo by the Tibetans. This lake is covered with sheets of ice almost all the year round, which is broken for taking a bath in it. (It is a very steep and falling descent from here to Lhamchhikhir and descent up to Zunthulphuk Gompa).
			½	,,	very steep and falling descent through stones to Shapje Dak Thok. There is a footprint of a Grand Lama on a big, boulder, camps, cave,
			¼	,,	to the bank of the Lhamchhikhir Chhu,

*Diraphuk is the second monastery of the Holy Kailas, with one Lama and five *dabas*. One can have the best view of the Kailas peak from the top of the monastery. It is like a big silver Dome (22,028) placed on a pedestal with two guards on either side, Vajrapani and Avalokiteswara. Facing the Kailas the names of the peaks from west to east are as follows: Chhanadorje (Vajrapani), the **Holy Kailas Peak**, (Kang Rinpochhe) Chhanraje (Avalokiteswar) Jambyang, Chhujel Norsing, and Chharok Tongchhin. One can spend days and nights like minutes without being tired, watching the splendour of the Sacred Kailas Peak, sitting in front of one of the small windows or on the top of the monastery. The grandeur and sublimity of the view and the spiritual atmosphere pervading there is simply indescribable. On a moonlit night the veiw is all the more grand. From here one path goes up the Lha Chhu to the source of the Indus which is at a distance of about 33 miles *via* Lhe La. The Indus does not take its source from the foot of Kailas as some wrongly believe. Crossing the Lha Chhu to its left bank opposite the Gompa, one can go right up to the southern foot of the perpendicular wall of the Mount Kailas which would be about two miles very steep ascent on stones. There are *Brahma Kamalas* on the way.

†If one could crawl out on the belly under this boulder from one side to the other, one is considered a virtuous man, otherwise a sinner. Nearby are some walled enclosures of a ruined *Donkong*.

‡On the pass is a big boulder of stone called Dolma block and there are also flags, festoons, streamers and cairns. Fallen teeth are stuck by the Tibetans in the chinks of the Dolma block forming rosaries of teeth ; butter is smeared on the boulder and coloured flags are hoisted.

Kailas Parikrama —32 miles (*concluded*).

			½ ,,	descent through marshy lands down the Lhamchhikhir to the Khando Sanglam Chhu, cross it,
			3¼ ,,	descent to the confluence of the Lhamchhikhir and the Topchhen Chhu, which joins the Lhamchhikhir on its left bank. From this place downwards the river is called Zhong Chhu. (Those who go to the source of Indus from Diraphuk *via* Lhe La return *via* Topchhen La down along the Topchhen Chhu to this place),
Zunthulphuk Gompa* (iii)	9¼	25¾	1¼ ,,	further down is Zunthulphuk Gompa, several *mani* walls both on the way to and near the Gompa.
			1 ,,	cross 3 or 4 streams in this mile;†
			3 ,,	further is Changjagang,‡ *mani* walls; from here the Zhong Chhu leaves the gorge and enters the Parkha *maidan* and the route takes a westward turn;
			1 ,,	further Tarchan is seen,
			½ ,,	further cross a small stream
			¾ ,,	further are long *mani* walls,
Tarchan¶ ...	6¼	32		cross the Tarchan Chhu or Uma Chhu to its right bank to Tarchan. The *Parikrama* of the Holy Kailas is completed

				here. Neither the river Sutlej nor the Indus falls on the circuit to the Holy Kailas as has been wrongly described by many people.

*This is the third monastery of Kailas with three *dabas*. In the cave of the monastery there are two elephant tusks, much smaller than those in the Nyandi Gompa. Outside the cave is a four-sided heavy stone beam, nearly **7** feet long, said to be of the Great Tibetan *Siddha* Milarepa. Pilgrims test their strength at it. Kailas is not seen from this monastery.

†From here one path goes to **Gengta Gompa** (iv) with 5 *dabas*, the fourth and the biggest monastery of the Holy Kailas (about 6 m.), and thence to **Silung Gompa** (v) with 2 *dabas*, the fifth and the smallest of the monasteries of Kailas (2 m.) and back to Tarchan (2½ m.). The whole path is full of ascents and descents. So, very few pilgrims like to take this route, though I went by this route twice.

‡One can command a beautiful view of the vast *Maidan* in the front and the Rakshas Tal and the Mandhata peaks beyond. From here one path goes southwards direct to Parkha without going to Tarchan, which saves about 3 miles extra journey; and another path goes eastwards to the circumambulation of the Holy Manasarovar.

¶Tibetans compare the Holy Kailas to the *sahasrara chakra* (the Thousand-petalled psychic centre in the head) and the three rivers—Lha Chhu, Zhong Chhu, and the Tarchan Chhu to the *Kengma*, the *Rangma* and the *Uma*, which are the *Ida*, *Pingala*, and the *Sushumna* respectively of the *Yoga shastra*. From Tarchan also there is one path that goes northwards to the **Gengta Gompa** (2¼ m. very

steep ascent), where there are preserved two iron armours, helmet and a sword of the Kashmiri General Zoravar Singh. The monastery is like a big fort standing on a hillock. Kailas is not seen from here. **Silung Gompa** is only 2 m. from Gengta. From Silung Gompa there is one path direct to Sershung (**1½** m very steep and falling descent). One can have a fine view of the southern aspect of the Holy Kailas from here. Those who can spare time may visit these two monasteries also.

Sirdung Chuksum and Tso Kavali:—Silung Gompa is at a distance of about 2½ m. ascent from Tarchan. From Silung it is a very steep ascent of 4¾ miles to **Sirdung Chuksum**. Where there is a line of 20 *chhortens*, in three groups, situated in a belt, right in the perpendicular wall of the southern foot of Kailas, which has a very grand and imposing appearance from here. On this side, from the apex of the Kailas Dome, up to a few hundred yards above the foot, there is a series of step-like bare rocky projections. Loose snow falls down from the top through the groove of the steps to the foot of the Kailas forming a huge heap just by the side of the Sirdung Chuksum. Only the very adventurous few may undertake this trip but not others. There is Kailas *Dhup* on the way to this place and on the return journey *via* Tso Kavali. After proceeding for **3** furlongs towards the east in the belt of the Kailas Peak, one has to slip on loose stones precipitously down for 1½ miles. On the left hand side, at the eastern foot of the Mount are mighty snow slides that have come down from the top of the Peak. After **2¼** m. descent to a stream, nearly ½ m. ascent to **Tso Kavali** (Kapali Sar) lakelets, which are the **Real Gourikund**. Of the two lakelets or ponds one is of black water and the other of white. After 2½ m. further steep descent is Silung Gompa; and 2½ miles further descent to Tarchan.

Tarchan to Silung Gompa 2½ m., Sirdung Chuksum 4¾ m, Tso Kavali 4¾ m. Silung Gompa 2½ m., Tarchan 2½ m. (total 17 m.).

OM

MANASAROVAR PARIKRAMA—64 miles.

(Visiting all the eight monasteries of the Holy lake).

Halt No.	Name of place.	Distance between two places.	Total mileage.			Remarks.
	Gussul Gompa (i)	0	0			First monastery of the Holy Manasarovar, (see pages 112 and 113),
	Chiu or Jiu Gompa (ii)	8½	8½			Cross the Ganga Chhu to Chiu Gompa, second monastery of the Holy Lake, Kailas and Rakshas Tal are seen from the Gompa, (see pages 114 and 115),
				½	,,	descent to the N. W. corner of the Lake,
				1	,,	ascent to the Semaphuk La, a *laptcha*,
				2	,,	mild descent,
	Cherkip Gompa (iii)	4¼		¾	,,	steep descent to Cherkip Gompa, third monastery of the Lake with 3 *dabas*, situated just a few yards from the shore

Manasarovar Parikrama—64 miles (*continued*).

				at the mouth of a valley, Kailas is not seen from here, smallest of the lake monasteries, belongs to Tarchan,
			1 ,,	along the shore of the lake to Tasalung, a *mani* wall at the mouth of the valley,
			2 ,,	ascent,
Langbona Gompa* (iv)	4¼		1¼ ,,	descent to Langbona Gompa, the fourth monastery of the lake with one Lama and five *dabas*,
			⅛ ,,	to the Gyuma Chhu which is about waist deep in summer, cross it to its left bank and proceed across the vast *maidan*; hundreds of wild horses called *Kiyangs* roam in herds on this *maidan*,
			4⅝ ,,	cross the Lungnak Chhu,
			1¼ ,,	further cross another stream, a kind of shrub grows between these two streams, which yields small sour fruits of yellow colour,
Punri Gompa † (v)	8	25	2 ,,	further steep ascent to Punri Gompa,
			1¾ ,,	steep descent to camps,
			2¼ ,,	mild descent on the *maidan* to the river

				Palchan, cross it which is about knee-deep,
			1½ ,,	to the river Palchung; here is a huge heap of stones on the right bank of the river, cross the three branches of the Palchung (two of which are thigh deep) to the left bank ‡

* This monastery is situated on the right bank of the Gyuma Chhu, and it belongs to the Hemmis Gompa of Ladakh. It is 1½ miles away from the lake and Kailas is not seen from the Gompa. There are big pasture-lands nearby; so shepherds of Horba come down to the neighbouring regions.

†The Gompa is situated in a high valley at the foot of the meagrely snow-capped peak of Punri, which is 19,664 feet. high. This is the fifth monastery of the Holy Lake, with one Lama and five *dabas* in it. Kailas is not seen from here and the Manas is at a distance of about 6 miles. One can have a fine view of the Holy Lake reflecting the Mandhata massive on its calm surface. Between the Manas and the Punri are three lakelets, the Kurkyal Chhungo (supposed to be the head of Manasarovar where *devatas* take their bath), Sham Tso and Ding Tso.

‡The direct route from Tarchan meets here. The stages are as follows: Tarchan to Zhong Chhu 3 m., to Avang Chhu 2¾ m., Philung Kongma Chhu 2 m., Philung Pharma ½ m., Philung Yongma 2½ m., Gyuma Chhu 2½ m., Kyo camp ¼ m., and Kuglung Chhu 2½ m., (total 16 m., for the first day); Lungnak Chhu 3¾ m., Kurkyal Chhungo begins 1½ m., (the lake is about 2¾ m., long), Palchan Chhu 3¼ m., Palchung Chhu 1¼ miles, and Seralung Gompa 6¼ m., (total 16 m., for the second day).

Manasarovar Parikrama—64 miles (*continued*).

			1/4	,,	camps of Ngadungje,
			1 1/2	,,	camps of Pegur,
			1	,,	Samo Tsangpo, cross it to its left bank, knee-deep,
			1	,,	to the shore of the Lake,
			1	,,	along the shore to Havaseni Madang, *mani* walls, leave the shore to the right,
			1/2	,,	ascent up a valley, *laptcha*,
			1/2	,,	on a *Thanga* or plateau,
Seralung Gompa* (vi)	11 3/4	36 3/4	1/2	,,	descent to Seralung Gompa,
			1 1/4	,,	descent down the Seralung valley to the shore of the Holy lake ; here is a ruined *Dharmashala* called Sera *Donkang*,†
			3	,,	Ketar *Donkang*, situated on the left bank of a dry stream, a few yards from the lake, here is a Tibetan *Dharmashala* which is partly in a ruined condition, where I spent a memorable night in 1928,
			3/4	,,	another stream, often dry,
			4 1/4	,,	through ups and downs to Tag Tsangpo or Tag Chhu,‡

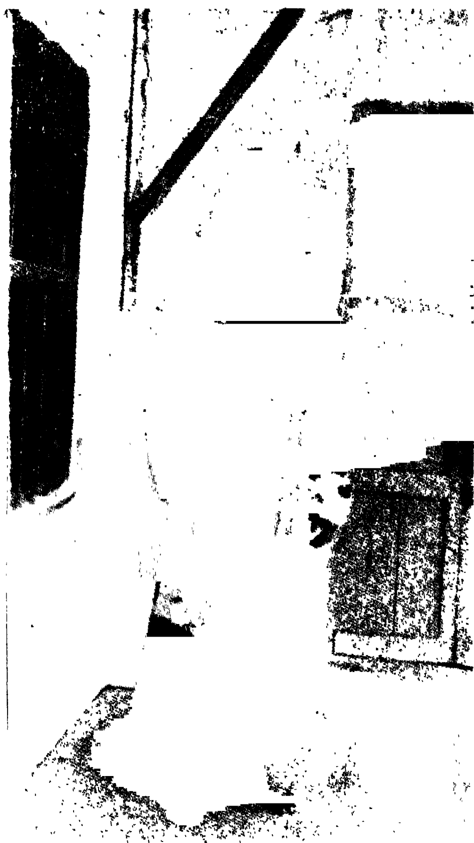
*Just before reaching the Gompa, there is a row of *chhortens*. The monastery is situated on the right bank of the stream in the Seralung valley with one *Tulku* Lama and 20 *dabas*. This is the sixth monastery of the Holy Manas. There are 2 or 3 houses and a *Donkang*, besides the monastery buildings. Though the Kailas is not seen from the roof of the monastery, yet if one comes out of the monastery to the middle of the valley, a few yards in front of the Gompa one can command one of the grandest views of the Holy Lake and the setting sun as well as the Kailas peak. The Monastery is about 1¼ mile from the shores of the lake.

†This place is about a mile from the Havaseni Madang, where one leaves the lake to Seralung Gompa. Beginning from Havaseni Madang for 3 miles along the shores of the Holy Lake, thin layers of a sort of violet-red sand is found here and there, which only is taken as Manasarovar *Prasad*, but not any other sand. A pinch of it is eaten. That sand is called *Chemanenga* (sands five) in Tibetan. The five kinds of sand are white, red, black, yellow, and green.

‡This is the biggest of the rivers that fall into the Holy Lake. Three or four miles up this river are some hot springs, varying from lukewarm to boiling temperatures, where *jinbu* (Tibetan onion) grows in plenty. The source of the Tag Tsanpo which is in the Kanglung glaciers, is considered to be the source of the Sutlej, inasmuch as this river is the biggest that flows into the Holy Lake and the Holy Lake has no other outlet but the Ganga Chhu, which flows into the Rakshas Tal, from which in turn the Sutlej or the Langchen Khamba is flowing out. Some people have erroneously written that the Brahmaputra takes its source from the Manasarovar on its eastern shores; but it is far from truth. Up the Tag Chhu one route goes towards the source of the Brahmaputra. The Tag is thigh to neck deep in rainy season and flows very swiftly

Manasarovar Parikrama—64 miles (*continued*).

				2	,,	over a projection to the Nimapendi Chhu, *
						cross the knee-deep Nimapendi to its left bank,
				½		across the valley of Nimapendi,
				2	,,	along the shores of the lake to a stream called Riljung, cross the stream to its left bank, here are some *Chhortens* and *mani* walls called Riljung Chanja-gang,
	Yerngo Gompa (vii)	14¾	51½	1	,,	yerngo Gompa, the seventh monastery of the Lake, situated just near the waters of the lake. There are 5 *dabas* in it, Kailas is seen from here, just by the side of the Gompa is the Riljen Chhu,
						cross the Riljen Chhu to its left bank,
3	**Thugulo Gompa**† or **Thokar Mandi** (viii)	1¼	53¾	2¼	,,	almost along the coast to Thugolho or Thugulo.
				½	,,	Anura Chhu,
				1¼	,,	Namreldi Chhu, cross the knee-deep river,
				¼	,,	Thandova, a tributary of the above,
				1¼	,,	Selung Hurdung Chhu, cross the



64. The Author in Tibetan dress.

[see page 129

					knee-deep river,
			1	,,	Momodukung, a ruined *dharmashala*, some piles of stones, (from $\frac{1}{4}$ m., beyond this place is a crescent-shaped lakelet or lagoon, almost parallel to the Lake, with an interval of a few yards between the two. The length of the

*The valley is very broad deep and grand. There is a big shepherd camp of about 25 black tents, a mile up the shore. That camp is called Nonokur and the tents are in nine groups situated on either side of the river extending over a mile. In summer these camps are shifted to the upper part of the valley.

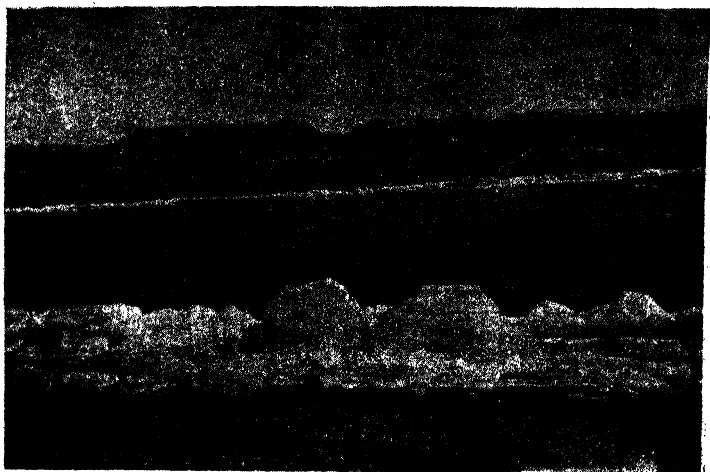
†Thugolho (*Thu*=bath, *go*=head, *lho*=south) is the place where the Tibetan pilgrims to the Holy Lake bathe. This is the eighth and the last monastery of the Holy Lake; but it is the most important of all the Lake Monasteries. It is situated just a few yards from the waters of the Holy Lake facing the east and there are one Lama and seven *dabas* in it who change triennially. This Gompa is a branch of the Similing Gompa. There are eight houses and a *donkang* at this place, but the villagers live in shepherd camps and store their articles in the houses here. From here one can have a fine view of the Holy Kailas. It is in this monastery that I lived for over a year to do my spiritual *Sadhana*. A decently big Mandi is held here during the months of July and August by the Bhotias of Byans, Chaudans and Darma. This is a big wool trade centre and is popularly known as Thokar Mandi by the Bhotias but it has no connection whatsoever with the word *Thakur*.

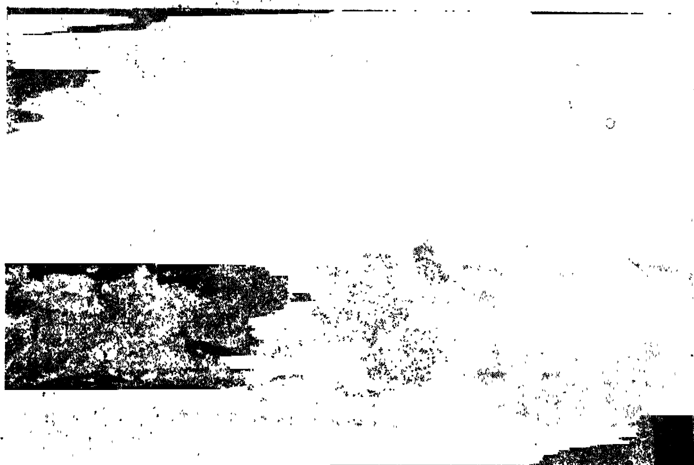
From here one path goes direct to Gurla La as follows. Thugulo to Namreldi Chhu 2 m., Selung Hurdung Chhu $1\frac{1}{4}$ m., (gradual ascent up to the pass) Gongta $2\frac{1}{2}$ m., **Camping parapets $3\frac{1}{2}$ m., Gurla La $\frac{1}{2}$ m. (total $9\frac{3}{4}$ m.).**

Manasarovar Parikrama—64 miles (*concluded*).

				lagoon is about 1¼ m. There are many swans and other aquatic birds at this place).
			½ ,,	**Yushup Tso begins,**
			1¾ ,,	**Yushup Tso ends,** from the middle of **Yushup Tso up to ½ m.,** beyond Gussul Gompa, **Kailas becomes out of sight,**
			1 ,,	Takshur camps **a** little above the shores, one ***mani*** wall,
			2¼ ,,	Gussul Lhoma, a ***chhorten*** on the mountain,
Gussul Gompa* (viii)	10¼	64	¾ ,,	Gussul Gompa. On the whole of west coast there are varieties of smooth pebbles, which are generally picked up by the pilgrims. Here ends the *Parikrama* of the Holy Manasarovar.

*Manasarovar is about 54 m., in circumference and is much broader in the north than in the south. The east, south, west and north coasts of the lake are roughly 16, 10, 13 and 15 miles respectively. Manasarovar is nearly 300 feet in depth whereas the Rakshas Tal is only half as deep. Manas has eight monasteries on its shores, whereas Rakshas has only one monastery, Tsapgye on the western side. Tsapgye Gompa is a branch of Similing Gompa. The area of Manasarovar is about 200 sq. m., and that of the Rakshas about 140 sq. m. The coast of the Manas is more regular than that of its neighbour. The Rakshas Tal is in no way inferior to Manasarovar in physical beauty; but from the spiritual point of view the Manas is unparalleled.





65-66. Big boulders of ice in Manasarovar, thrown on to the shores in heaps like embankments in winter when the lake was frozen from side to side.

[see page 72



67. Fissures in the Manas in winter when it was frozen.

[see page 72



68. Rakshas Tal in winter taken from Lachato towards Topserma (no fissures).

[see pages 69, 72

MANASAROVAR (CHIU GOMPA) to TIRTHAPURI and back to TARCHAN—83 miles.

Halt No.	Name of place.	Distance between two places.	Total mileage.	Remarks.
1	**Manasarovar Chiu Gompa)**	0	0	
2	PARKHA ...	9	9	Tasam, Transit Officer.
3	Dulchu Gompa	22	31	Monastery, one Lama and 8 *dabas*, Traditional Spring source of the Sutlej, cross two big rivers and the Sutlej on the way to Tirthapuri.
4	**Tirthapuri** ...	15	46	Monastery, Hot springs, Bhasmasura's place.
5	Shalchakong ...	22	68	C. G., cross Shar La on the way to Tarchan.
6	**Tarchan** ...	15	83	

TARCHAN to GYANIMA MANDI—40 miles.

	Tarchan ..	0	0	Over knee-deep.
	Lha Chhu	3	...	About knee-deep.
	Khaleb Chhu	3	...	C. G., caves, infested with
	Lejandak ...	10½	...	robbers.
1	Chhumersila ...	8	24½	C. G.
	Randak Chhu···	7½	...	C. G.
2	**Gyanima Mandi**	8	40	Biggest Mart in Western Tibet.

TAKLAKOT to KAILAS (TARCHAN) *via* GYANIMA MANDI and TIRTHAPURI—113 miles.

	Taklakot ···	0	0	
	Toyo ···	3	···	Village, Zoravar Singh's *Samadhi*,
	Delaling ···	¼	···	cross the Garu Chhu, village,
	Ringung Chhu	7¼	···	before reaching this stream, the village Ronam is on right hand side and the villages Salung and Doh are on the right bank of the Map Chhu,
	Map Chhu or Karnali.	¼	···	cross the thigh-deep river to its right bank,
1	Harkong ···	3½	14¼	village,
	Paas ···	6¾	···	last ¾ m. steep ascent,
	MAPCHA CHUNGO.	2	23	first ¾ m. very steep descent, Spring source of the Map Chhu or Karnali,

Taklakot to Kailas (Tarchan) *via* Gyanima Mandi and Tirthapuri—113 miles (*continued*).

	Map Chhu ...	2	...	cross the thigh-deep river to its left bank,
2	Anlang ...	3¾	28¾	C. G.,
	Shing Laptcha La.	1½	...	last one mile steep ascent,
	Chhuju ...	7	...	first mile very steep descent,
	Chhuju La ...	2¾	...	last 2 m. steep ascent,
	CHHAKRA MANDI*	4	...	first 2 m. very steep descent; also called Gyanima Chhakra,
3	**Gyanima Mandi**†	5	49	also called Kharko, 15,100
	Gyanima Raf...	4½	...	thigh-deep water,
	Low pass ...	3¼	...	last ¾ m. steep ascent,
	Chhurulba La	5	...	first ½ m. steep descent and 2¼ m. very steep ascent,

*It is a big Mandi of Darma Bhotias and partly of Johar Bhotias. The Mandi is held in August and the first half of September. It is under the jurisdiction of Parkha Tasam. There is a fresh water spring and a lake, out of which a stream flows out to Gyanima. Kailas is seen from the top of the hill, at the foot of which the Mandi is held.

†Gyanima is the biggest Mandi in Western Tibet mostly of Johar Bhotias, held in the months of July and August. There are fresh water springs and a small stream near the Mandi. From here routes lead to all the passes and to all important places in Western Tibet. There are the ruins of an old fort on the top of a hill that is to the E or N. E of the Mandi, wherefrom Kailas is seen.

Taklakot to Kailas (Tarchan) *via* Gyanima Mandi and Tirthapuri—113 miles (*concluded*).

4	Shithum ...	3	64¾	first ½ m. steep descent and the rest descent, C. G., meeting-place of four paths coming from four valleys, small brook,
	Tara La ...	3	...	ascent to the pass, 5 m. continuous and very steep descent to the dry bed of a stream, 3 m. down the bed of the stream to the river Sutlej, ¼ m. down the Sutlej, cross the thigh-deep river to its right bank to,
5	**Tirthapri Gompa***	8¼	76	Tetapuri (in Tibetan),
6	Shalchakong	22	98	one has to cross 3 big streams on the way,
	Shar La.			
7	**Kailas (Tarchan)**	15	113	cross Khaleb Chhu† and Lha Chhu on the way.

*The monastery is in three buildings. There are several big *Mani* walls. There are 5 *dabas* in this monastery and it belongs to the Hemmis Gompa of Ladakh. Half a mile from the Gompa are some hot water springs, where the demon Bhasmasura was said to have been burnt to ashes. Plenty of Tibetan onion (*jinbu*) grows wild in the surroundings. From here one route goes to Khyunglung, one to Missar Tasam, and one to Dulchu Gompa. There is one direct route from Taklakot to Tirthapuri *via* Kardung and Dulchu Gompa, without going to Gyanima Mandi.

†From the Khaleb Chhu one can go direct to Nyandi Gompa without going to Tarchan.

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An abstract of the whole route from Almora to the Holy Kailas *via* Lipu Lekh Pass, Taklakot, Gyanima Mandi and Tirthapuri, Kailas Parikrama, Manasarovar Parikrama and back to Almora *via* Gurla Pass, Taklakot Khocharnath and Garbyang—597 miles.

	Almora	0	
	Badechhina	8½	
1	Dhaulchhina	4½	13
	Bunga	3	
	Kanarichhina	3¼	
2	Seraghat	4¾	24
	Ganai	6	
	Banspatan	6	
	Suklyadi	3	
3	BERINAG	3¼	42¼
	Gartir	2½	
4	Thal	7	51¾
	Sandeo	7¾	
5	Didihat	2½	62
	ASKOT	7	
6	Zonzibi	5	74
	Balvakot	6½	
7	**Dharchula**	10	90½
	Tapovan	2	
8	KHELA	8	100½
	Pangu	6	

9	Soosa	3	109½
	Tithlakot	1½	
	Sirkha	1¼	
10	Jipti	11	123¼
	Nijang falls	5¾	
11	Malpa	2½	131½
	Budhi	8¾	
12	**Garbyang**	5	145¼
13	Kalapani	11	156¼
	LIPU LEKH PASS	9¼	165½
	Pala	6	
14	**Taklakot**	5¼	176¾
	Toyo	3	
	Map Chhu or Karnali	7¾	
15	Harkong	3½	191
	MAPCHA CHUNGO	8¾	
	Map Chhu	2	
16	Anlang	3¾	205½
	Shing Laptcha La	1½	
	Chhuju La	9¾	
	CHHAKRA MANDI	4	
17	**Gyanima Mandi (Kharko)**	5	225¾
	Gyanima Raf	4½	
18	Shithum	11¼	241½
	Tara La	3	
19	**Tirthapuri**	8¼	252¾
	Tokposarma Chhu	6	



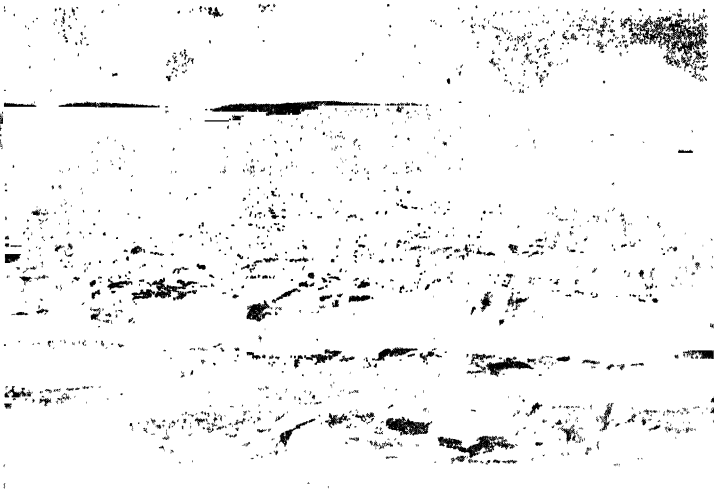
69. Lachato (Swan island) in the Rakshas Tal. [see page 69



70. Swans on Lachato with the Mandhata peaks in the back ground. [see page 69



71. Topserma (the bigger island in the Rakshas Tal). [see page 69



72. Spring Source of the Indus—the Singi Khabab or the Lion-mouthed river. [see page 167

20	Dulchu Gompa	8¾	267½
21	**Kailas (Tarchan)**	19½	287
	Nyandi Gompa	5	
22	Diraphuk Gompa	7¼	299¼
	DOLMA LA	4	
	Gourikund	¼	
	Zunthulphuk Gompa	9¼	
23	Zhong Chhu	3	315¾
	Gyuma Chhu	10¼	
24	Kuglung Chhu	2¾	328¾
	Palchan	8½	
	Palchung	1¼	
	Samo Tsangpo	2¾	
25	Seralung Gompa	3½	344¾
	Tag Tsangpo	9¼	
	Yerngo Gompa	5½	
26	**Thugulo Gompa (Manasarovar)**	2¼	361¾
	Gurla La	9¾	
	Gurlaphuk (Gori Udyar)	4½	
27	Baldak	4½	380
28	**Taklakot**	16	396
29	**Khojarnath**	12	408
	Taklakot	**12**	
30	Pala	5¼	425¼
	LIPU LEKH PASS	6	
31	Kalapani	9½	440½
32	**Garbyang**	11	451½

33	Malpa	13¾	465¼
34	Jipti	8¼	473½
35	Soosa	13¾	487¼
36	KHELA	9	496¼
37	**Dharchula**	10	506¼
38	Zonzibi	16½	522¾
39	Didihat	12	534¾
40	Thal	10¼	545
41	BERINAG*	9½	554½
42	Seraghat	18¼	572¾
43	Dhaulchhina	11	38' ¾
44	**Almora**	13¼	597

*On the return journey one can go to Almora *via* Bageshwar. Berinag to Saniodyar 12 m., Bageshwar 12 m., Takula 11 m., and Almora 15 m., (total 50 miles) or Berinag to Bageshwar 24 m., Someshwar 10 m., and thence to Almora by bus 25 miles.

Leaving a margin of 16 days more for halts and making arrangements for conveyance, one can finish the whole journey in two months, including the *Parikramas* of the Holy Kailas and Manasarovar and a visit to the Gyanima Mandi, Tirthapuri and Khocharnath. Those who cannot spare so much time and cannot undergo inconvenience for such a long time may chalk out the programme in their own way to suit their convenience from the tables given herein.

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SECOND ROUTE TO HOLY KAILAS AND MANASAROVAR

From Almora *via* Darma Pass—233 miles.

Halt No.	Name of place.	Distance between two places.	Total mileage.	Remarks.
	Almora ...	0	0	
—7	...	...	...	
8	KHELA ...	100½	100½	(see First Route to Kailas), Last Post Office on this route, up along the Dhauli Ganga,
	Nyo ...	9½		small hamlet of 2 houses, Death Cave (see page 97),
	Sovla ...	½		big village, region of Darma Bhotias begins,
9	Dar ...	2	112½	village, hot springs,
	Boling ...	3		village,
	Udthing ...	5		caves,
	Sela ...	1		village,

Second Route to Holy Kailas and Manasarovar *via* Darma Pass— **233 miles** (*concluded*).

10	Nagaling ...	5	126½	village,
	Baling ...	4		,,
	Dungtu and Saun.	4		,,
	Dantu ...	1		,,
11	Go ...	2	137½	last village,
	Bidang ...	6		a Mandi is held here in August,
12	Dave ...	13	156½	*Dharmashalas*, ascent to the pass begins,
	DARMA PASS*	5½	162	18,510 ft., Indian boundary,
13	Mangval or Mangul.	4	166	C. G.
	Sulti ...	5½		a small Mandi is held here for the last 6 years,
14	Lama Chhorten	4½	176	several *chhortens*, Mandi is held here,
	CHHAKRA MANDI	12	188	Mandi of the Darma Bhotias,
15	**Gyanima Mandi.**	5	193	Mandi of the Johar Bhotias,
16	Chhumersila ...	15½	208½	C. G.
17	**Kailas (Tarchan)**	34½	233	(see First Route).

* The pass is crossable from June to September, and is deceptive with crevices in snow.

THIRD ROUTE TO HOLY KAILAS AND MANASAROVAR

From Almora *via* Untadhura Pass—209 miles.

	Almora ...	0	0	
1	Takula ...	13	13	village,
	Palodi ...	6		top of a mountain,
	Bora ...	3½		village,
2	BAGESHWAR	3½	26	3,200 ft., P., H., D.B., Confluence of Gomati and Sarju, temple of Baghnath, for about 18 m. the route goes up along the Sarju, (Berinag is 24 m. from here),
3	Kapkot ...	14	40	B. D.
	Shamdhura ...	11		
4	Tejam ...	7	58	Johar Bhotias stay here in winter,
	Girgam ...	9		6,568 ft.,
	Kalamani ...	3		top of a mountain,
	Thisen ...	4		village,
5	RATHI ...	1	75	popularly known as Mansiyari and the Post Office also goes by the same name, Johar Bhotias stay here in winter, up the Gori Ganga from here,

Third Route to Holy Kailas and Manasarovar *via* Untadhura Pass--209 miles (*concluded*

	Dumar ...	1½		
	Lilam ...	3½		
6	Bogdwar ...	7	87	village
	Nahar ...	2		,,
	Laspagadi ...	4		,, 9,980,
	Rilkot ...	2		,,
	Martoli ...	2		,, 11,070,
	Burphu ...	2		,,
	Bilju	3		,,
7	**Milam** ...	2	104	11,232, P., last village of Johar Bhotias, final arrangements should be made here up to Gyanima Mandi.
	Jimgam ...	2		*Dharmashala,*
	Shamgam ...	2		,,
	Shilang ...	2		,,
8	Dung ...	2½	112½	13,720, cave, ascent to the pass begins,
	Bomlas ...	2		C. G.
	UNTA DHURA PASS	4½	119	17,950 ft., Indian Boundary, pass crossable from July to October, from here descent of 1 m., and ascent of 2 m., to,
	JAYANTI PASS	3		18,500, from here descent of 2¼ m, and ascent of

	KUNGRI BINGRI PASS	4½		2 m., to 18,300, from here descent up to
9	Chhirchin ...	5	131½	Chhirchim, **16,310**, C. G,
	Tokpu ...	4		C. G.
10	Thajang ...	6	141½	C, G.
	Chhinku ...	5		C. G.
	Thampa ...	4½		C. G.
11	Guni Yankti ... (river)	3	154	also called Gunavanti, camps on either side of the river, cross thigh-deep river, Mandhata peaks seen from here,
	Darma Yankti (river)	5		also called Damayanti, camps on either side of the river, cross the thigh-deep river,
12	**Gyanima Mandi**	10	169	15,900, Mandi,
13	Chhumersila ...	15½	184½	C. G.
14	**Kailas (Tarchan)**	24½	209	(see First Route)

FOURTH ROUTE TO HOLY KAILAS AND MANASAROVAR
From Joshimath *via* Gunla-Niti Pass – 202 miles.

	Joshimath* ...	0	0	P., T., H, D.B,, *Dharmashalas*, Bazar, water *Dharas* etc.
	Tapovan ...	6		Hot springs, 4 m. further Bhotia region begins,
1	Suraitota ...	10	16	*Dharmashala*,
	Tamuk ...	7		,,
	Jumma ...	2		,,
2	Malari ...	9	34	10,150, big village *Dharmashala*,
	Bampa ...	5		last Post Office,
	Gamshali ...	1½		10,317,
3	**Niti** ...	3	43½	last village, *Dharmashala*,
4	Guthing ...	8¼	51¾	C. G. two sharp ascents and descents up to this place,
	Shepuk ...	1½		C. G.
	Nakula ice-bridge.	2¾		
	Patalpani ...	4½		C. G.
	Geldung ...	¾		C. G.
5	Khyunglung ...	4¼	67½	14,703, C. G., from here steep ascent to the pass,
	NITI PASS† ...	4½	72	16,600, last 1½ m. steep and dangerous ascent,

				Indian Boundary, about **2** m. on the top of the pass and **1½** m. very steep descent to,
	Jindu ...	3¼		C. G.
6	Changlus ...	8¾	84	C. G.
	Hartha ...	5		C. G., Gunla Camp is not far from this place,
7	**Nabra Mandi**‡	6½	95½	big Mandi of the Bhotias of Niti,
	Gemul Chhu ...	5¾		C. G. one house, a little cultivation, cross the thigh-deep river,
	Dongpu Chhu	7½		cross the thigh-deep river,
8	Dongpu Gompa	¾	109½	village, monastery, a little cultivation,
9	Dongu Chhu...	5½	115	C. G.
	Dongu ...	2½		C. G., no water,
	Tisum Chhu ..	14¼		knee-deep, C. G., about a mile steep ascent and

*There are the temples or Mandirs of Vasudeva and Narasinga. Here is one of the four *Mathas* of the Adi Shankaracharya. This place is **19** m. from Badrinath, **150** m. from Rishikesh Railway station and **145** m. from Ramnagar. From here right up to the Niti Pass, the route is up along the Dhauli Ganga.

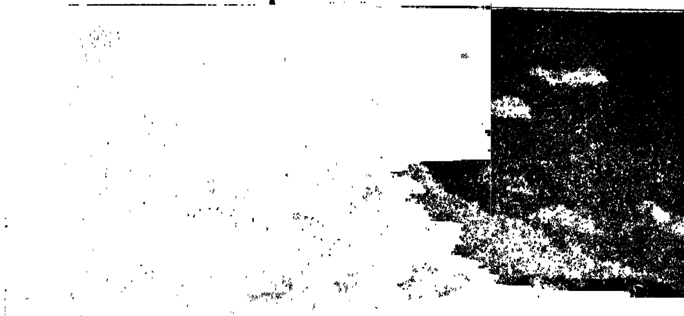
†The pass is crossable from the middle of June to November; Kailas peak is seen from here.

‡As a protest against the oppression of the Zong of Dapa the Bhotias of Niti shifted the site of the Mandi from Dapa to Nabra in the year **1932** or so. The bridge on the Sutlej is about **3** m. from here.

Fourth Route to Holy Kailas and Manasarovar *via* Gunla-Niti Pass—202 miles(*concluded*).

				a mile steep descent to
10	SIBCHILIM MANDI*	$2\frac{1}{4}$	134	**7** or **8** tents of Niti Bhotias on the left bank of the Sib Chhu, cross the thigh-deep river,
	Manithanga ...	$7\frac{1}{4}$		C. G.
	Gombachin ...	$3\frac{1}{2}$		C. G.
11	Guni Yankti (river)	$4\frac{1}{4}$	**149**	(Chhu Minjung in Tibetan). C. G., cross the thigh-deep river,
	Darma Yankti (river)	$3\frac{3}{4}$		(Chhu Minjing in Tibetan). C. G., cross the thigh-deep river,
12	**Gyanima Mandi**	$9\frac{1}{4}$	112	big Mandi,
13	Chhumersila ...	$15\frac{1}{2}$	**$177\frac{1}{2}$**	
14	**Kailas (Tarchan)**	$24\frac{1}{2}$	202	(see First Route).

*From here it is a two days' journey (about 32 m.) to Tirthapuri direct *via* Khyunglung, without going to Gyanima Mandi.



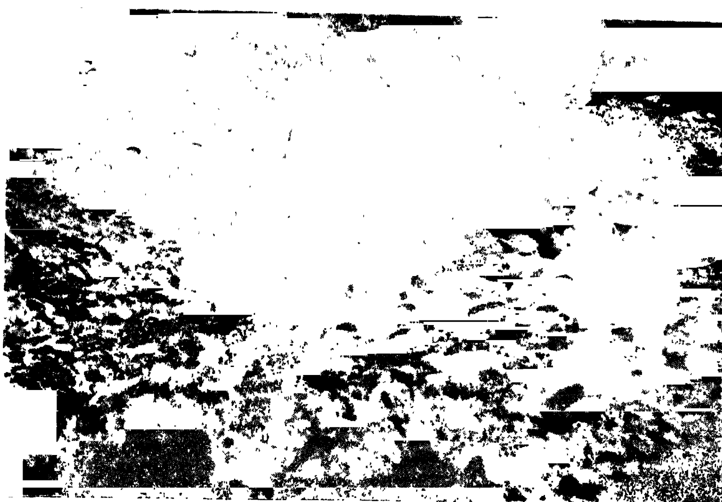
73. Kanglung Kangri (the Source of the Sutlej—Langchen Khabab or the Elephant-mouthed river.) [see page 169



74. Chemayungdung Pu glacier (one of the source glaciers of the Brahmaputra.). [see page 171



75. Tamchok Khamba glacier (the main source glacier of the Brahmaputra or the horse-ears-mouthed river.) [see page 172



76. Mapcha Chungo (the Spring Source of the Karnali or the Peacock-mouthed river). [see pages 132, 173

FIFTH ROUTE TO HOLY KAILAS AND MANASAROVAR
From Joshimath *via* Damjan-Niti Pass—163 miles.

	Joshimath ...	0	0	
1—2	...	...	...	
3	**Niti** ...	43½	43½	(see Fourth Route),
	Bomlas Pass ...	7		very steep ascent up to the Bomlas Pass,
4	Damjan Camp	3¼	53¾	steep descent to the C. G.
	DAMJAN-NITI PASS.	(¼	60	16,200 (?) very steep ascent to the pass, Indian Boundary, pass crossable from June to October,
5	Hoti Camp ...	6	66	very steep descent to Hoti C. G., extensive camping parapets, Hoti pass route meets here,
	Tonjan La ...	3½		16,350, steep ascent to the La,
	Sag ...	4		descent down a stream to Sag C. G,,
6	Chhalampa ...	6	79½	ascent of 3 m. and descent of 3 m. to Chhalampa C. G.
	Dakar ...	6		ascent of 3 m. and descent of 3 m. to Dakar C. G.,
	Tisum ...	6½		C. G.
7	SIBCHILIM ...	3¼	95¼	Mandi (see Fifth Route),

Fifth Route to Holy Kailas and Manasarovar *via* Damjan-Niti Pass—163 miles (*concluded*).

8	Guni Yankti ...	15	110¼	
9	**Gyanima Mandi**.	12¾	123	
10	Chhumersila ...	15½	138½	
11	**Kailas (Tarchan)**.	24½	163	

SIXTH ROUTE TO HOLY KAILAS AND MANASAROVAR

From Joshimath *via* Hoti-Niti Pass 160—miles.

1, 2	Joshimath	0	0	(see Fourth Route).
3	Timarsim ...	42½	42½	a small hamlet one mile before reaching the village Niti, steep ascent from here right up to the pass,
	Kasai ...	3		C. G.,

4	Kalazabar ...	3	84½	C. G., extensive camping parapets,
	HOTI-NITI PASS.	7	55½	16,390? (18,300?) Hoti or Chor Hoti or Hoti Dhura, Indian Boundary, Pass crossed in rainy season; steep descent right up to Rimkhim,
	Banjar Malla ...	2½		C. G.,
	Banjar Talla ...	1½		C. G.,
	Rimkhim ...	1½		C. G., 14,250, up the stream to
5	Hoti Camp ...	2	63	extensive camps, Damjan-Niti Pass Route meets here,
5–10	...			
11	**Kailas (Tarchan).**	97	160	(see Fifth and Sixth Routes).

SEVENTH ROUTE TO HOLY KAILAS AND MANASAROVAR

From Badrinath *via* **Mana Pass**—240 miles.

Badrinath	0	0	10,500 ft., P., T., H., D. B., one of the four *Dhamas* or Great *Tirthas* of India. Rishikesh Railway station is 169 m. from here and Ramnagar station 164 m.
Mana	2		last village on this route, only Bhotia village on this side, the Bhotias of Mana are called Marchhas,
Balvan	3		Cave,

Seventh Route to Holy Kailas and Manasarovar *via* Mana Pass—240 miles (*contd.*).

	Musapani	2		C. G.
	Shakpadanga	1½		3 or 4 good caves,
	Bujkuli	1½		3 or 4 good caves,
1	Ghastoli	1½	11½	C. G., cave, from here one short cut goes to Gomukh and Gangotri.
	Budchaun	3		C. G.
	Khorjakvot	½		C. G.
2	Saraswati	5	20	C. G. ascent to Mana Pass begins from here,
	Rattakona	2½		
	Tarai	1		
	Rakshastal	3		
	Devtal	½		
	MANA PASS or CHIRBITIYA	1½	28½	17,890, Indian Boundary, pass crossable from July to September,
3	Poti	9	37½	C. G.
4	Jogorav	8	45½	C. G.
	Shipuk	3		C. G.
	Charang La	3		16,400
5	Ramurav	10	61½	C. G.
6	Shankra	10	71½	C. G.

7	Sattukhana	20?	91½	C. G.
8	**Tuling Gompa***	8½	100	12,200, also called Thuling Math, Thuling or Totling.

*The Monastery of Tuling is situated on the right bank of the Sutlej at a distance of about a mile; this is the most famous Monastery in the Western Tibet, founded in 1030 A. D. (?) and pillaged and burnt by the Turks once. There are about 108 image halls with thousands of Buddhistic deities of different sizes and shapes and hundreds of books printed as well as manuscripts well arranged in big shelves. The Chief idol in the main image hall is of *Sakya Thubba* or Buddha, guilded and seated on a high pedestal. It is over six feet in height and is wrongly supposed and described as that of Adi Badrinarayana. There are one or two Lamas and about 100 *dabas* in the Monastery and it has a large income. The abbot of this Monastery comes from Lhassa and sends some offerings to Badrinath temple every year and in return gets some offerings or *Prasad* from the *Pujari* or *Rawal* of Badrinath. There are several *Chhortens* in the neighbourhood of the Monastery, reminding us of its past glory. There are some houses and plenty of barley and pea cultivation extending for a few miles up to the Sutlej bank. A small garden of *Peepal* trees is grown by the Gompa in a valley nearby by the side of a brook. The place is sufficiently hot and some trees of moderate height grow on the banks of the Sutlej. Chhabrang Zong is at a distance of 10 miles down the river and there is a bridge on the Sutlej 2 miles up the river. A small Mandi is held here in July and August by the Khampas and a few Bhotias of Mana and Niti. Plenty of *Jinbu* grows in the surroundings. From here one route goes to Gartok, one to Tirthapuri and one to Simla and Kullu.

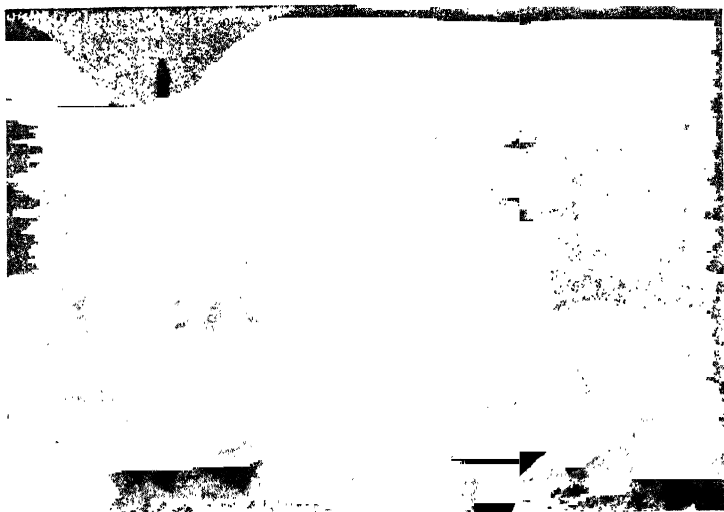
From Tuling one route goes direct to Tirthapuri without touching Dapa, Sibchilim, and Gyanima.

Seventh Route to Holy Kailas and Manasarovar *via* Mana Pass—240 miles (*concld*).

				one mile beyond Tuling 2 m. very steep ascent and then descent in gradations to
9	Mangnang	13	113	Mangnang, village, Monastery, cultivation, cross the loin-deep and very furious Mangnang Chhu to its right bank.
10	DAPA or DABA	14	127	14,000, Zong, Monastery, village, cultivation, the Mandi of this place was shifted to Nabra in 1932, Gyanima and Nabra Mandis and Missar Tasam are under the jurisdiction of Dapa Zong.
11	NABRA MANDI	6½	133½	(see Fourth Route)
12—17				
18	**Kailas** ... **(Tarchan)**	105½	240	

EIGHTH ROUTE TO HOLY KAILAS AND MANASAROVAR
From Mukhuva (Gangotri) *via* Jelukhaga Pass—245 miles.

	Mukhuva ... **(Gangotri)**	0	0	Village of the *Pandas*, of Gangotri, Rishikesh is 132 m. *via* Narendranagar and Tehri; Mussoorie is 110 m. and Gangotri is 13 m. beyond.



77. Nakula ice bridge. [see page 144



78. Crossing the Niti Pass, on ice. [see page 144



79. Tuling Gompa. [see page 151



80 Temple at Kedarnath and the snow peaks behind.

[see page 153.

	Jangla ...	4		F. R. H., shop on the left bank of the Bhagirathi,
	Kopang ...	1		C. G. of Harsil Jads or Bhotias, ¾ m. further on leave the main road to the right, which goes to Gangotri (7¼ m.); from here up to Jelukhaga Pass, the route goes up along the Jahnavi Ganga or Jad Ganga,
	Dang ...	2¾		good C. G.
	Karcha ...	3½		good C. G., *Padam* trees from here,
1	Lamathang ...	2¼	13½	good C. G
	Kadoli ...	2½		C. G.
	NILANG ...	5	21	11,181, cross Rishi Ganga before entering the village, last village on the route, Jads or Bhotias, plenty of cultivation, cold place,
	Maniringuva ...	1⅓		C. G.
	Magru ...	3¾		C. G.
	Confluence ...	¾		of the Jahnavi and the Muling,
	Nagatoru ...	¼		C. G.
2	Dosundu or Dusundu ...	2¼	29½	C. G. with good walled enclosures, confluence of the Jahnavi and the Jadhung,
	Hilding ...	2½		C. G.
	Sunama ...	1½		C. G. also called Sonam,
	Chhamrevasa	1¾		C G.
	Changmagaria	3		C. G.
	Yangra ...	½		C. G.

Seventh Route to Holy Kailas and Manasarovar *via* Jelukhaga Pass—(*concld.*)

3	Tipani ...	2	40¾	C. G. confluence of 3 streams,
	Guggulsundu	1¾		C. G. (*Sundu* means *Sangam* or confluence of two or more rivers or streams),
	Pulingsundu ...	1		12,984, C. G. vast *maidan*,
	Dusundu ...	1½		C. G.
	Tingtya ...	1		good C. G ascent begins,
	Kaidavas ...	1¾		C G
4	Mandi or Kahege-ke-niche ...	2¼	50	C. G. foot of the pass, very steep ascent from here up to the pass,
	JELUKHAGA PASS (Sangchok La)	3¼	53¼	17,490, also called Thaga, Indian Boundary, pass crossable from the middle of June to the middle of October, from here very steep and falling descent up to the Op,
	Pangde ...	1		C, G.
	Pilpila ...	2¼		C G , foot of the pass on Tibetan side,
5	River Op ...	1	57½	C. G., on both sides of the river (½ m. up this place is a bridge on the river) cross the thigh-deep river to its right bank,
	Dak ...	4		C. G.
	Phula La camp	4		C. G.
	Phula La ...	1¼		C. G.
	Guru-ka-pani...	2¼		C. G.

	Jara ...	1		C. G.
6	Puling Mandi*	$3\frac{3}{4}$	$73\frac{3}{4}$	$1\frac{1}{4}$ m. steep descent to Puling Mandi.
	A river ...	$1\frac{1}{4}$		knee-deep, C. G.
	Babra ...	$4\frac{1}{2}$		C. G.
7	Sarvarao‡ ...	$3\frac{1}{2}$	83	cross the knee-deep river to its right bank, C. G., campings on either bank of the river. $2\frac{1}{2}$ m. further on, Kanchan Thanka plateau for 5 m , $3\frac{1}{4}$ further to
	Thusila ..	$11\frac{1}{2}$		C. G. Mana-Chhabrang Route crosses here, (Chhabrang Zong is a few miles down this place),
	Barkhu ...	$1\frac{1}{2}$		15 or 16 caves, where Tibetans live during winter, months,
8	**Tuling** ..	9	105	(see Seventh Route),
9–17	...	...		
18	**Kailas (Tarchan).**	140	245	,,

* There are two huts here. A small Mandi is held here in August when the Jads of Nilang and Rampur Bashahr come with rice, barley, and *papar* and exchange them for wool and salt The village of Puling is 2 or 3 furlongs away from this place with 10 or 15 houses and plenty of barley cultivation.

‡ From here one Route goes to Mana Pass and one to Mangnang direct without going to Tuling. Sarvarao to Dupang is 10 m. and to Mangnang 10 m.

NINTH ROUTE TO HOLY KAILAS AND MANASAROVAR

From Simla *via* Gartok—443 miles.

	Simla ...	0	0	7,043 Viceregal Headquarters during summer, City, Hill station; British Trade Agent of Western Tibet lives here for six months, from Simla to Poo it is P. W. D. road and is called Hindustani—Tibet Road;
1	Phagoo ...	12	12	Rest House,
2	Matiana ...	17	29	R. H.,
3	Narkanda ...	11	40	R. H.,
4	Thanadhar ...	11	51	R. H., *Sarai*, Rampur Bashahr State, along the left bank of the Sutlej,
5	Nerth ...	11	62	State *Sarai*,
6	**Rampur** ...	9	71	3,063, town on the left bank of the Sutlej,
7	Gaura ...	7	78	R. H.,
8	Sarhan or Sarahan,	13	91	R. H., from here up to Chini excellent scenery on both sides of the Sutlej,

9	Taranda ...	14	105	R. H.,
10	Nichar ...	10	115	7,900, Forest Headquarters, right bank of the Sutlej,
11	Urni ...	13	128	P. W. D. R. H. S,
12	Chini ...	15	143	state Bungalows and Tahsil, Chini to Kanam good scenery,
	Pangi ...	5		P. W. D. R. H.,
13	Jangi ...	10	158	,,
14	Kanam ...	14	172	,,
	Chaisoo ...	10		,,
15	**Poo** ...	6	188	Town, last Post Office, all provisions to be taken from here for further journey, P. W. D. road ends, after **3** m. cross the Sutlej by bridge to the left bank,
16	Mamgia ...	10	198	village, monastery, ascent to the pass begins from here,
	SHIPKI PASS	4	202	15,400, Indian Boundary, pass is crossable from May to November,

Ninth Route to Holy Kailas and Manasarovar, from Simla *via* Gartok—443 miles (*contd*).

17	Shipki Camp ...	8	210	10,600, C. G.,
18	Kuke ...	5	215	village,
19	Tiag ...	15	230	village, cross the Sutlej bridge to the right bank,
20	Miyang ...	12	242	village,
21	Foot of Shiring La.	8	250	C. G., very cold, ascent to pass,
	Shiring La ...			16,400,
22	Nooh ...	15	265	village,
23	Hule ...	12	277	C. G,
24	Khiniphuk ...	13	290	village, (2 m. further one route splits to the left to Tuling),
25	SHANGTSI ZONG	15	305	13,760, Chhabrang Zong's Headquarters in summer,
26	Shang ...	6	311	village,
27	Near a Stream	14	325	C. G., very cold,

	Loache La ...			18,510,
28	Near a stream	14	339	C. G.,
	Ayilaptcha ... Zhongchhung La			17,400,
29	Near a Gartok stream.	12	351	C. G.,
30	**Gartok*** ...	9	360	15,100, Capital of Western Tibet,
31	NOKYU TASAM.	6	366	3 houses, first Transit Office or Tasam on the way to Lhassa from Gartok,
	Dokyu ...	8		C. G.,
	Par Chhu ...	5		C. G., on either bank of the river, knee-deep,
	Langpoche Chhu	3		C. G., on either bank of the river thigh-deep,

*The two Garphans or Viceroys of Western Tibet (Urko-kong and Urko-yok) live here in summer and go to Gargunsa in winter months. Here are the two buildings of the two Viceroys, a few more houses, a *donkang*, Monastery and some black tents. A big horse race fair called *Chhongdu* is held here on *Bhadrapada Pournima*, when the representatives of all the four Zongs (Governors) of Western Tibet assemble. The fair lasts for 4 or 5 days. A small Mandi is held by the Bhotias from the middle of August to the middle of September, though a few merchants go there earlier. It is also the Headquarters of the British Trade Agent, Western Tibet in summer,

Ninth Route to Holy Kailas and Manasarovar, from Simla *via* Gartok—443 miles (*concld*).

32	Chhopta ...	5	387	C. G., ascent to Chargot La begins,
	Chargot La ...	2		16,200,
	Ningri ...	2		C. G.,
33	MISSAR TASAM	14	405	14,300, second Tasam on the way to Lhassa, 3 houses,
34	**Tirthapuri** ...	4	409	Monastery, Hot springs, (see page 134),
35	Dulchu Gompa	15	424	Monastery,
36	**Kailas (Tarchan)**	19	443	

TENTH ROUTE TO HOLY KAILAS AND MANASAROVAR
From Simla *via* Tuling—475 miles.

	Simla ...	0	0	(see Ninth Route),
1–23	...	...	...	,,
24	Khiniphuk ...	290	290	village, two miles further leave Gartok Route to the left,

25	Tibu	...	20	310	C. G.,
26	Niang Shangsi	...	9	319	C. G.,
27	**Tuling**	...	16	335	(see Seventh Route),
23—36	...		...	...	,,
37	**Kailas (Tarchan)**		140	475	

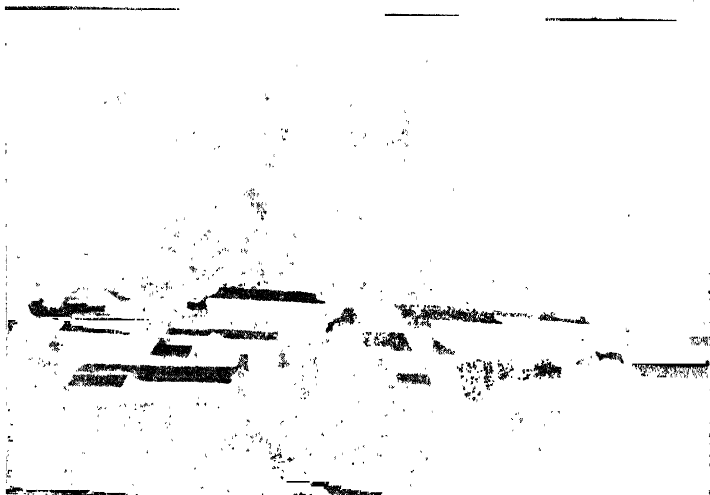
ELEVENTH ROUTE TO HOLY KAILAS AND MANASAROVAR

From Srinagar (Kashmir) *via* **Ladakh and Gartok**—603 miles.

	Srinagar	...	0	0	5,260 Capital City of Jammu and Kashmir State, the Paradise on Earth.
1	Gandarbal	...	13	13	P., T., R. H., health resort,
2	Kangan	...	11	24	5,795, P., R. H., Passports checked,
3	Gund	...	13	37	6,500, P.,
4	Sonmarg	...	14	51½	8,750, P., T., R. H., health resort,

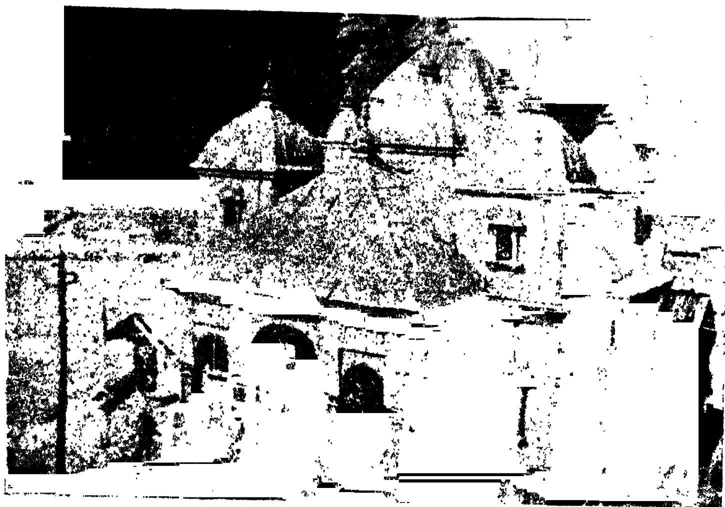
Eleventh Route to Holy Kailas and Manasarovar *via* Ladakh and Gartok—603 (*contd.*).

5	Baltal ...	9	60½	9,450, no village R. H., (Amarnath cave is 12 miles from here),
	ZOZI LA ...	2½		11,578, Ladakh Province begins,
	Machoi ...	6		T., R. H, no village,
6	Matayan ...	7	76	R. H.,
7	Drass ...	12½	88½	10,636, P., T., R. H., *sarai*,
8	Samsa Kharbu	22½	111	R. H.,
9	**Kargil** ...	16¼	127¼	8,790, P., T., H., R. H., Tehsil etc.,
10	Mulbek ...	22½	149¾	10,350, R. H., first Buddhist Monastery on the way,
	Nammik Top...	6		13,000,
11	Bodh Kharbu	8½	164¼	R. H., *Sarai*,
	Fotu La ...	10		13,446,
12	Lamyuru ...	5	179¼	11,400 one of the biggest Monasteries in Ladakh,
	Khalsi ...	10¼		P. T., (from here for nearly 270 m. the route goes up along the Indus, leaving the river here and there),
13	Nurla ...	8½	198	R. H.,



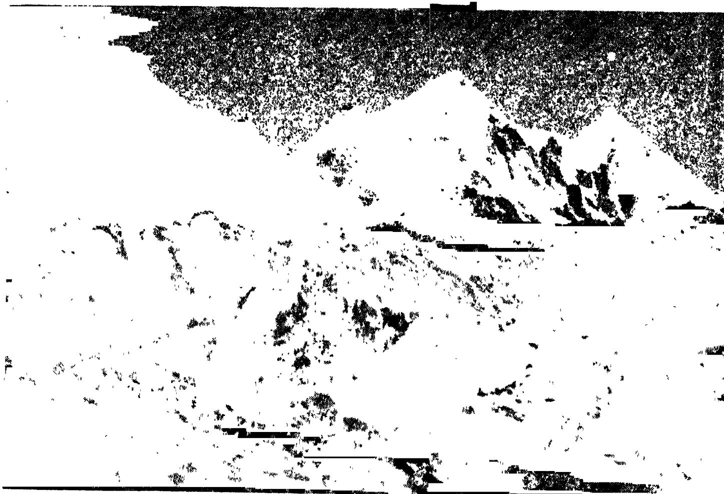
81. Gangotri.

[see page 153



82. Temple at Gangotri.

[see page 153



83. Gomukh and the Sumeru peaks in the background.

[see page 153



84. Amarnath Cave (12,729).

[see page 162

14	Saspul ...	14¾	212¾	P., R. H. S.,
	Bazgo ...	7½		Monastery,
15	Nyemo ...	4	224¼	,, R H.,
	Pitak ...	13¾		Monastery,
16	**Leh** ...	4	242	11,503, P. T. H, Monastery,
	(**Ladakh**) ...			Kashmir Joint Commissioner, British Joint Commissioner, Big Mandi, centre of Yarkand, Kashgarh, Tibet and British India trade; last Post Office, take provisions for further journey,
17	Chushot ...	12	254	village,
	Hemmis garden	11		Hemmis Gompa, the biggest Monastery in Ladakh is 1 m up the road,
18	Marchalang ...	2	267	village,
	Ugu bridge ...	5		
19	Upshi ...	5	277	village,
	Miroo ...	7		village,
20	Gya ...	10	294	13,500, village,
	Shagrot ...	5		
	TAGLANG LA	7	306	17,500,

Eleventh Route to Holy Kailas and Manasarovar *via* Ladakh and Gartok—603 (*concld.*).

21	Debring ...	4	310	15,780 C. G.,
	Pongonagu ...	12		C. G.,
22	Thugje ...	3	325	C. G., Monastery,
	Pologonka La			16,400 ?
23	Puga ...	16	341	14,300, Hot springs, sulphur deposits, one house,
24	Langsham ...	18	359	customs shed, (on the other side of the river are the two big villages of Nyima and Moth. The Indus is very broad here),
25	Dungti ...	18	377	C. G.
26	Niguche ...	13	390	C. G.
27	Phugche ...	14	404	C. G,
28	Lagankhel ...	12	416	C. G.
	Tetor Yongma	7½		C. G.
	Tetor Kongma	1½		C. G.
29	DEMCHAK ..	3	428	village, a few barley fields, Kashmir-Tibetan Boundary, Hot springs up the village,
	Tama Kolak ...	7		a little cultivation,

30	TASHIGONG*	12	447	**13,900** village, big Monastery.
31	Langmar ...	16	463	village, a few patches of cultivation, one mile further are the extensive Borax fields, situated on the other side of the Gartong Chhu.
32	**Gargunsa** ...	18	481	**14,065** Winter Headquarters of the Viceroys of Western Tibet, Monastery,
33	Namru ...	24	505	village, a little cultivation, a Hot spring up the village in a valley,
34	**Gartok** ...	15	520	(see Ninth Route).
35—39				
40	**Kailas (Tarchan)**	83	603	

*Two miles further is the confluence of the Gartong Chhu and the Indus. It is nearly two miles broad at the confluence. From here the path goes up the Gartong Chhu for a five days' journey.

OM

TARCHAN TO THE SOURCE OF THE INDUS *via* LHE LA and back *via* TOPCHHEN LA—92 miles.

	Tarchan ...	0	0	Parkha is 7½ m. from here, (see pages 114 and 115),
	Diraphuk Gompa ...	12¼		(see pages 118 and 119), up the Lha Chhu to
1	Dolungba ...	7¼	19½	Dolungva, C. G., very cold, from here very steep ascent to the pass,
	LHE LA ...	3½		also called Lapche Chikpa La, cairns, and *laptchas*, steep descent to
	Sharshumi ...	5¼		C. G.
	Lungdhep Chhu ...	6		the stream coming from Lhe La falls into the Lungdhep,
2	Lungdhep Camp ...	2¼	36½	C. G., on either side of the river, (about a mile down this place the river is formed into a big lake, called Lungdhep Ningri Tso), cross the thigh-deep river to its right bank, after some ups and downs to
	Rungmagem Camp * ...	7½		C. G. ¾ m. very steep ascent, ¾ m. very steep descent to Bokhar Chhu, ½ m further up to
3	**Singi Khabab**† ...	2	46	Singi Khabab or the Source of the Indus, C. G.

	Rungmagem ...	2		C. G.
	Lungdhep-Ningri Tso ...	$4\frac{1}{4}$		C. G.
	Lungdhep Chhu	2		C. G.,
	Nyimalung-Chhu	$4\frac{1}{2}$		cross it to its left bank, this falls into the Lungdhep Chhu, one furlong down below almost opposite the Lhe La Chhu. 4 m. further up the valley cross the knee-deep Lungdhep to its left bank, $3\frac{1}{4}$ m. further to
4	Foot of Topchhen La	$7\frac{1}{4}$	65	C. G.. very cold, from here very steep ascent on stones and through big boulders to

*The upper course of the river is called Munjan Chhu, and the lower course Rungmagem Chhu till it joins the Singi or the Indus There are hundreds of yaks and thousands of sheep and goats, in this Singi region, belonging to the shepherds of Amdo. There are extensive pasture-lands here. The dairy products of these regions are the best in the whole of Tibet. One can start a good Dairy Farm here with great advantage.

† Here are three or four fresh water springs welling up out of the ground. Near by is a quadrangular *mani* wall with several *mani* stones. The temperature of the combined waters of the springs was 48·5° F. The water coming out of the springs forms into weedy ponds and flows out into the Bokhar Chhu as a small brook, half a mile down below. Just by the side of the springs, situated on the edge of a huge slab of white rock are three pillar-like *Laptchas*, and some *mani* stones, on one of which were some coloured rags of cloth offered by some Tibetan pilgrims. I visited the Source of the Indus on the 4th July 1937 and stayed in the surroundings for three days.

Tarchan to the Source of the Indus *via* Lhe La and back *via* Topchhen La–92 m. (*concld*).

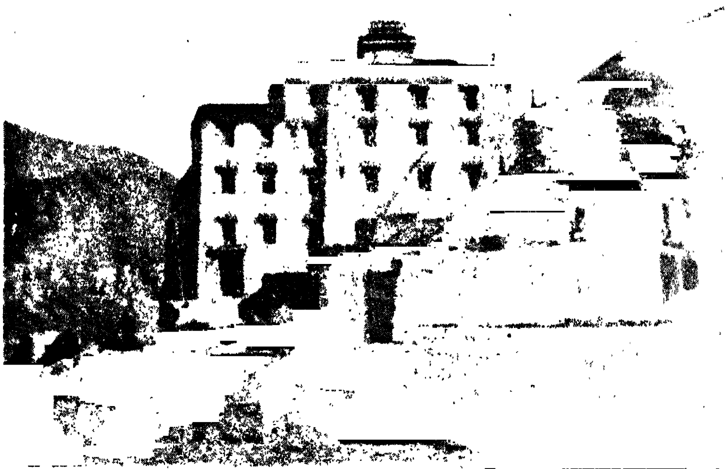
	TOPCHHEN LA	5	71	Topchhen La, 7 m. very steep descent on stones, 5 m descent down the valley, Kailas is seen from here, $\frac{3}{4}$ m. further is the confluence of Topchhen Chhu and the Lhamchhikhir, camps everywhere from Topchhen La to this place ; cross the thigh-deep Lhamchhikhir Chhu to its right bank, Kailas Parikrama Road, $1\frac{1}{2}$ m. to
	Zunthulphuk Gompa	$14\frac{1}{2}$		third monastery of Kailas,
5	**Tarchan** ..	$6\frac{1}{2}$	92	

PARKHA TO THE SOURCES OF THE BRAHMAPUTRA AND THE SUTLEJ and back to TAKLAKOT *via* Gurla La—193 miles.

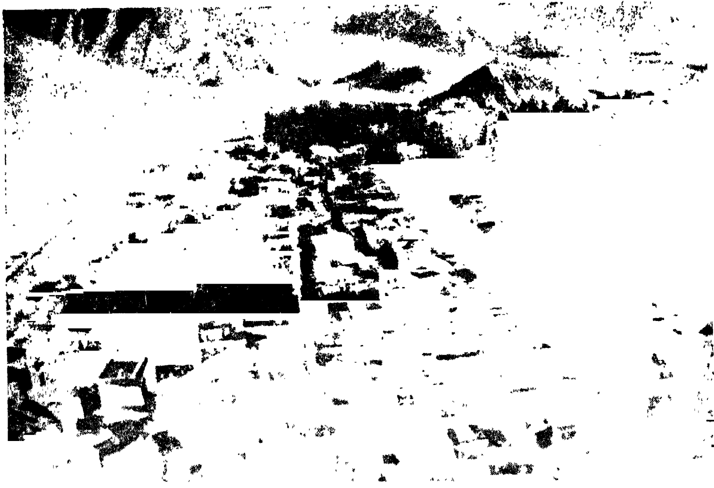
	Parkha ...	0	0	(see pages 114 and 115), Tarchan is $7\frac{1}{2}$ m. from here.
1	Ngalukro ...	13	13	C. G., cross the Gyuma Chuu, proceed, on the way to Silung, cross the Palchan Chhu, and the Palchung Chhu, and the Samo,
2	Seralung ...	16	19	Monastery (for Tarchan-Seralung route, see page 125),
3	Namarding ...	15	44	to Namarding *via* Chhomokur, C. G , big camps, the Manas is seen from here,



85. Snow image of Amarnath in the Cave. [see page 162



86. Lamyuru Gompa. [see page 162



87. Birds-eye-view of Leh (Ladakh). [see page 163



88. Monastery at Gargunsa-winter Capital of Western Tibet.

[see page 163

				2 m. in the valley, ¾ ,, ordinary ascent, 1¼ ,, very steep ascent to Changsha La,
	Changsha La...	4		1½ m. very steep descent to a C. G., 2 ,, nearly to Chhumik Thongdul, spring,
	CHHUMIK THONGDUL*	3½		
	LANGCHEN KHAMBA...	¾		the spring is marked by a small pole bedecked with pieces of coloured rags like a scarecrow, up along the Tag to
4	Tagramochhe···	2¾	55	big camps. (From here one path goes up along the Tag Tsangpo for about 10 m. to the **Kanlung Kangri** (glacier), the **Source of the Tag or Sutlej**). 1 m. Tagramochhe Chhu, 1 m. to La, *lapcha*,
	Takkarbu La···	2		for 5¼ m. proceed on among boulders, pebble

*The spring Chhumik Thongdul (*chhu*=water, *mik*=eye) is situated in the Tag Tsangpo valley, between high volcanic mountains. It is surrounded by a big quadrangular *mani* wall 16 by 10 yds. with flags and festoons (*Tarchoks*) just overhanging the spring, which is 3 or 4 feet deep and 3 feet in diameter. The water in the spring is crystal clear and flows out from the bottom as a small brook into Tag on its right bank a few yards below. The names of the three mountains between which the spring is situated are Chhanraje (white), Chanadorje (blue) and Jambyang (yellow). There are several cairns on the way to the spring and further up.

Parkha to the Sources of the Brahmaputra and the Sutlej and back to Taklakot *via* Gurla La—193 miles (*continued*).

				beds, over ups and downs to
	Chamar ...	5¼		Chamar, C. G., a hill on the left of the road on the top of which are some *Tarchoks* and *laptchas*, (this hill is just opposite the Kanglung glaciers),
	TAG LA ...	¾	63	17,382 ft., *laptchas and tarchoks*,
	Tamlung Tso	3½		this lake is called Brahmakund by the Bhotias, extensive camps on the shores of the lake, 2½ m. parallel to the lake (a stream from this lake flows out into the Angsi Chhu), 2½ m. further one path goes eastwards to Gyuma Tso, 2¼ m. gentle up towards the south, (Kongchu Tso is seen from here on the east), 2¼ descent, steep descent, very steep descent, and descent to
5	Angsi Chhu ...	9½	76	Angsi Chhu, camps on either side of the river, cross the thigh-deep river, valley is full of lakelets, very broad and grand, 2½ m. Angsi valley,

			1¼ m. mild and steep ascent, 2½ ,, nearly very gentle up on the plateau to
Shibla Ringmo La	4¼		the pass, it is like a narrow lane between two steep beautiful mountains, *laptcha*, (in the middle of the plateau, on to the left and just near the pass are two lakelets, of great depth, several herds of wild goats, ¾ m. steep descent, 3¼ ,, ups and downs on beds of pebbles, mid-way is a beautiful semicircular lake with an island, some more lakelets, cross a stream, ½ m. further ascent, 1¼ ,, very steep, and dangerous descent to
Chemayungdung Chhu	5½		Chemayungdung Chhu, right bank is white as if covered with snow, the whole bed of the river and the right bank are full of white quartz. Like the Angsi valley this valley also is full of lakelets,
CHEMAYUNG-DUNG PU	5½		first glacier or ear of the Tamchok Khamba; a big landslip is lodged at the tongue of the glacier;

Parkha to the Sources of the Brahmaputra and the Sutlej and back to Taklakot *via* Gurla La (*concluded*).

6	**Tamchok Khamba***	3	92	the Source of the Brahmaputra.
	Sibla Ringmo-La ...	11¾		
7	Angsi Chhu ..	4¼	1 8	C. G.
	Tag La ...	13		17,382 ft.,
8	Tagramochhe ..	8	129	C. G.
	Chhhumik ...	4½		sacred spring, C. G.,
	Thongdul			after 14½ m cross the thigh-deep furious Tag to its left bank,
	Tomomopo ...	15¾		1¼ m. further is Tomomopo, boiling hot springs C. G.
9	Tagpotong ...	¾	150	C. G, several hot springs varying in range from lukewarm to boiling temperatures; a regular stream of hot water is flowing out of these hot water springs into the Tag. There are some more hot springs on the other side of the river opposite this place at Chhuphuk and at Ambuphuk, 1 m. beyond that place. Plenty of *Jinbu* grows wild in the surroundings.
	Nimapendi Chhu ...	3½		knee-deep, cross it to its left bank.
10	**Thugulho** ...	5½	159	(see page 129),
	Gurla La ...	9½		



89 A batch of Tibetan soldiers mustered on the occasion of the horse race fair at Gartok

[see page [illegible]



90. Tibetan ladies in Gartok horse race fair.

[see page 159

Almora to Pindari Glacier—73 miles.

	Almora ...	0	0	
1	Takula ...	15	0	P., D. B., shop,
2	BAGESHWAR	11	26	confluence of Saraju and Gomati, P., H., D. B., bazar, temples, etc.
3	Kapkot ...	14	40	D. B., shops, *Dharmashala*,
	Loharkhet ...	9		D. B , shop,
4	Dhakuri ...	6	55	D. B., shop,
	Khati ...	5		D. B., shop,
	Dwali ...	7		D. B.,
5	Phurkiya ...	3	70	D. B.,
	Pindari Glacier ...	3	73	12,880 ft , one of the most beautiful glaciers ; 1 mile before reaching the glacier there is a cave, believed to be the winter abode of the goddess Nanda Devi ; to the east of the glacier is the peak Nandakot 22, 510 ft ; to the west is Trisuli 23,300 ft.; and to the north is Nanda Devi 25,640 ft.

N. B.—Mileages in the Tibetan area are subject to slight corrections.

GLOSSARY OF TIBETAN AND OTHER WORDS

(H.=Hindi)

Bhot=H. Indian Borderland of North Almora, North Garhwal, North Tehri etc.

Bhotia=H. People of Bhot.

Cham Kushok=Madam or *Memsahiba*.

Champa= *Sattu* or parched barley powder.

Chhang=a kind of light beer made by fermenting barley.

Chhasu=Tax Collector.

Chhu =Water, river, rivulet or stream.

Chhorten=A sort of monument.

Daba=Ordinary *sadhu* or monk.

Dalai Lama=The sovereign, spiritual and political head of Tibet, supposed to be the incarnation of Lord Buddha.

Dama=A sort of thorny bush, which is used as fuel and which burns even when green.

Dazang=The manager of a Monastery.

De=Rice.

Dema=Tibetan cow.

Demchhok=Himalayas.

Donkang=*Dharmashala*.

Du=barley.

Duk=Yes or there is.

Gad=H. Stream.

Garphan=Viceroy.

Gompa=Buddhist Monastery.

Gopa or Goba=Village headman.

Gurmo=A rupee.

Hun or Hundesh=H. Tibet.
Huniya=H. Tibetan.
Ja=Tea.
Jav=Half a *tonga*.
Joo=Salutation or thanks.
Jhabbu=Cross breed of Tibetan bull and Indian cow.
Jinbu=Tibetan onion.
Kangri or Gangri=Glacier.
Kang Rinpochhe=Holy Kailas.
Kanjur=Translation of Buddha's sayings and teachings (see pages 60,61).
Khampa=A Tibetan domiciled in India; or a native of Kham, a province in Esatern Tibet.
Khatak=Loosely woven white linen used as a garland in Tibet.
Khi=Dog.
Khir=Bring.
Kiyang=Wild horse.
Kur=Tent.
La=Pass.
Labu=Turnips.
Lam=Path.
Lama=*Guru* or High priest.
Langak Tso=Rakshas Tal.
Langchan Khamba=The horse-mouthed river or the Sutlej.
Laptcha=A heap of stones generally raised at the top of mountains, at the end of ascents, wherefrom some holy place is seen conspicuously, or at the top of passes, or on the way to any holy place

representing the deity of that place, all amounting to clear the way of stones. Streamers are hung on them.

Lha=*Devata* or deity.

Lham=Tibetan shoes coming up to the knees.

Ma=Fire.

Magpan=*Patwari*.

Maidan=H. Plain.

Mandi=H. Market or Mart.

Mani=(See page 22).

Mapham=Manasarovar, the unconquerable.

Mapcha Khamba or Map Chhu=The peacock-mouthed river or Karnali.

Mar=Butter.

Mavag=Manasarovar the un-slave.

Men=Medicine.

Miduk=No or there is not.

Ngangba=Swan.

Ngari=Western Tibet.

Nirba=Secretary or Manager.

Odyar=H. Cave.

Phagbe=Wheat flour.

Phuk=Cave.

Pombo=Officer.

Rinipochhe=Holiness, jewel, or holy.

Sakya Thubba=Buddha.

Sarai=H. *Dharmashala*.

Sattu=Parched barley powder.

Shing=Wood, fuel, or stick.

Shungchhung=Tibetan Trade agent or Government Merchant.

Shyo=Curds.

Singi Khabab=Lion-mouthed river or the Indus

Ta=Horse.

Tama=Pea.

Tamchok Khamba=Horse-ears-mouthed river or the Brahmaputra.

Tanjur=Translation of all *shastras*, (See pages 60,61).

Tara=Butter-milk.

Tasam or Tarzam=Transit or Conveyance Officer, path.

Thanga=Plateau or *maidan*.

Thanka=A Lhassa-made painting, especially of Buddhistic deities and saints, hung in Monasteries.

Tisi=Kailas.

Tonga or Tanka=Tibetan silver coin, equivalent to two annas.

Tso=Lake.

Tsangpo=Big river, often used for the Brahmaputra.

Tulkhu=*Avatar* or incarnation.

Tulku Lama=Incarnation Lama.

Udyar=H. Same as *odyar*, cave.

Urko Kong=Viceroy Senior.

Urko Yong=Viceroy Junior.

Yak=Tibetan bull.

Yambu=Nepal.

Yul=Village.

Zong or Zongpan=Governor or Governor's residential building or fort.

FINIS